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THE
HISTORIE
OF THE
Perfect-Cursed-Blessed

M A N:

Setting-forth

Mans { *Excellencie*
 { *Miserie* } by his { *Generation,*
 { *Felicitie* } { *Degeneration,*
 { *Regeneration.*

By I. F. Master of Arts, Preacher of Gods Word,
and Rector of *Wilbie* in *Suff.*

Bernardus in Meditat.

Anima insignita Dei imagine ; decorata similitudine ; desponsata fide ; dotata Spiritu ; redempta sanguine ; heres bonitatis ; capax beatitudinis ; deputata cum Angelis.

L O N D O N,
Printed by M. Fleisher, and are to be sold at the signe
of the Greyhound in Pauls Church-yard.

1 6 2 8.

UNIV. OF CALIFORNIA
AT LOS ANGELES

AMPHIPHILIC TOXIN
CELLULAR TOXIN

*Forma naturâ, luc morum, moris subactâ,
Almus eram, ater eo, mox tamen albus ero.*



*All-spotless fair I formed was, But am by Sin deform'd;
Yet trust ere long by Death to pass, To glorious life conform'd.*

ERRATA

ARe not many, and yet fewer in some Copies then in other: for as they were spyed in the Presse, they were amended in the remaining Copies. Let those that are found, be thus amended.

In the Epistle Dedic. read (like flesh-flies.

In the Epist. to the Reader { p. 5. l. antepenult. excellency and goodnes.
p. 13. l. 2. calls for more wrath.

In the Booke. { p. 28. l. the last. were all destroy'd.
p. 41. l. 25. threw them headlong instantly.

There are some other, but they are so sleighty, as the Reader cannot but amend them in the reading.



TO THE RIGHT WOR-

shipfull Sir *Anthony Wingfeld* Knight Baronet, the
prime Heir of that Right-Noble, Generous, and Renow-
ned Familie of the prime House of the *Wingfelds*, the
growth and increase of Grace and Honour here,
and the fruition of Glorie and Hap-
pines hereafter.

S I R :



S you take-notice of this
happines and blessing of
God upon you to bee the
Heir of this great & wor-
thie Familie ; so take-no-
tice also (I beseech you) of the true cause
of that worth and greatness of your *An-
cestors*, and imitate them ther-in: and then,
inheriting their worth, together with their
wealth, you shall also most undoubtedly
enrich your selfe with the obsequious at-
tendance and hearty affection of your na-
tive Countrimen ; and so grow in Grace
and Favour with God and Man.

B

Your

The Epistle

Your Noble *Progenitours* have bin famous for their Pietie to God ; for they were alwaies noted to be zealous in *Religion*. They have bin renowned for their Loialtie to their *Soveraigne*, for they were alwaies of great and high Commission, many of them being *ex intimis Regum Consiliis*. They have alwaies bin much honoured of their *Country*, for their great care of the Publique Good and Welfare thereof: which, as occasions required, they did manifest, sometimes by their *Valour*, thogh it were to hazard the los of Life or Living: sometimes by their *Wisdom* and *Integrity* ; in so much that weighty causes in difference have bin by the Parties consent referred to their sole Arbitration: sometimes by their *Lenity*, for this was their ancient Motto, & revived by the last of your name, *Posse, & nolle, Nobile*: and alwayes by their great *Hospitalitie* , upon which

to

Dedicatory.

to their great Renowne and Glory, they yearly spent the greatest part of their Revenues.

All these, with many such, lived together with your *Predecessors*, & whiles they lived, were the Life of their *fame & worth*. And, let me tell you Sir, there is an expectation (the tedious Monthes of your *Minoritie* being worn-out) of their reviving, and, together with your Person, of their keeping residence in some or other of your Mansions. God enable you with such a competency of Gifts and Graces as you may satisfy expectation.

I speake not thus out of doubtfull fear, but in officious love: for since it pleased the *Divine Providence* when you were baptized to use the hand of my Ministry for the receiving of you into the *Church*: (I living then in your worthy Fathers house, who never entertained any other

The Epistle

Chaplain, but mine unworthy selfe) and sith I live still *in statu quo*, as your Father placed me ; me thinks the same *Providence* leads me by the hand to doe some service for you, now when his *Majesty the King* sends you so timely into the Commonwealth, by gracing you *Honoris onere*, with the dignity of *Knight-Baronet*, and by trusting you *Onoris honore*, with the command of some of his *Forces* for the Countries defence.

My prayer is that you may walk worthy of the severall *Callings* wher-ūto you are called : and my desire is to doe something for you to further you therein. For which purpose I have presumed to present you with this *History*, though weakly contrived, yet strongly warranted : for it hath the undoubted truth of God for its authority. VVher-in I endeavour to let you see your selfe in your triple estate : for it doth

not

Dedicatory.

not *prædicare de uno Homine in specie individuo*, but *de singulis Hominibus in toto genere Humano*: and is verified particularly in everie One, being *curst* or *blessed* in their imitation of it.

It will advertise you to take-heed, that you give no way to *Naturall Inclinations*, but as you finde them renewed by *Grace*: and to stop your ears against the buzzings of fawning *Sycophants*, which (like flesh-flies that corrupt sweet ointments) alwaies breathe infection: and serpent-like never insinuate but for secret mischievous ends. *God* give you the Spirit of *Wisdom*e to discern, and the Grace of *Zeale* to detest, *illud pessimum hominum genus*.

In a word, it will (I hope) helpe to direct you, how to recover the perfection of pure *Nature*; how to get-out of the miserie of corrupt Nature; and how to attaine to the fruition of that super-naturall Feli-

The Epistle

citie that the world cannot apprehend.

Many Tractates, I confess, you may finde tending to these ends ; but all that I have seene, are meerly indicative; teaching onlie by instruction; wher-as this is exemplarie, and teacheth by demonstration: and therefore though they may be more punctuall and pithie, yet I am sure this is more plaine, I trust not unpleasant. God give grace to make them all profitable.

If this shall further you but one step towards any of those ends, either for your *mortification* or *vivification*, (a double work, but must be singlie performed by you, and by all that intend to save their soules) I shall rejoyce in my paines; and you, I trust, be encouraged *to press-on towards the mark set-before you, for the price of the high calling of God in Christ Jesus.*

This is the maine thing that you have to doe in this world : without which you shall

Dedicatory.

shall neuer here deserue the *Happinefs* you have , nor ever hereafter attaine to the *Happinesse* you desire. Your *Riches, Honour, the Favour* of this *VV*orld, these were the desert of your *Ancestours*, which outlived their Persons, and are now cast upon you their undoubted *Heir* to make you worldly happy. But it is *Religion*, and the love and practise of *Religion* onely in the exercise of vertuous, and pious actions that can bring you to deserve this temporall *Happinefs*, and assure you to enherite that which is immortall.

Thus commending these broken lines to your acceptance, and your selfe to the Grace in Christ Iesus; I humbly take my leave, and rest

Your Worships

truly devoted,

JOSEPH FLETCHER.

1. The first step is to identify the problem. In this case, the problem is that the company is not meeting its sales targets.

1. *Confidentiality* – The information that is collected and stored by the system is confidential and should be protected from unauthorized access.



TO THE LEARNED AND IUDICIOVS READERS.



Not that I desire such Readers only, doe I prefix this Epistle ; but only to desire, if any such shall vouchsafe to reade this poore Labor, that they would also vouchsafe to make a favourable construction of what they reade : and to take-notice that I doe not hold, that all the ther-in mentioned Decrees, Consultations, Iudgements, &c. were just so in actu, as they are ther-in set-down ; or as the tenour of the Story may seeme to import. For I have learned another lesson, which I desire those that have not, to learne, and beleeeve with me.

For mine owne part, I know and beleeeve that all things whatsoever that cither have bin, are, or shall be. so far as they have reference unto God, the Primus Motor, originall Author, and principall Actor of them ; of whom, through whom, and for whom, they have and receive their being and motion : (all secondary causes being contained

C

within

To the Reader.

within the sphere of their first cause; I beleeve, I say) that being thus considered in God, they have neither prius nor posterius; first nor last: because God is Alpha and Omega, both first and last: the first of Causes, the last of Ends, that is, all in all: they being in Him semel & simul, as one individuall substance, or continued motion; He being in Him-selſe, Ens cujus centrum est ubiq; & cujus circumferentia nullibi: so that nothing can be besides Him, He being of Himselfe every way infinite.

Vpon this ground all Gods Purposes, Motions, Actions, (whether in respect of the Creature, necessary or contingent,) as also the subject wheron Hee workes, yea and likewise the instrumentall Causes whereby He workes, are all present unto Him: because He beholdeth all things, uno & eodem intuitu, at one instant; there being no difference to Him at all betwixt things past, and present, and to come: these being meerly and onely the distinctions of time. But GOD who is Light, and dwelleth in light; which was, and which is, and which is to come; the same yesterday and to day, and the same for ever; needeth not the distinctions of Time for the resolution and execution of his Decrees and Actions.

All things then being in God, God in Himselfe is to be considered as a most rich, beautifull, and glorious Treasure, of such transcendent, superexcellent, and incomprehensible Nature, Majesty, & Order, as that not any Creature

To the Reader.

in Heaven or Earth is able to conceive how any one thing in Him is either decreed, promoted, or acted, simply, truly, and as it is indeed: for Creatures are circumscribed in all their faculties and powers, and cannot goe beyond their extent.

For us then positively to describe, define, or determine any thing of Gods Decrees, Consultations, and Actions (I meane ad intus;) or of his order of doing them, as, that first He did that, afterwards this, and last of all thus, it is Satanicall pride, and arrogant presumption: so insearchable is his Wisedome, and his waies past finding out.

Yet again the same insearchable things of God, being considered quoad nos, and referred to their visible and apprehensible Causes, Ends, Objects, and Effects; so they admt of prius and posterius, and may be said to bee first or second according to the settled order of Nature, Time, or Being. And upon this ground we may look upon the Actions of God, as issuing or proceeding from Him in a most perfect, comely, and beautifull order and succession, whereby Hee manifesteth his owne glory, and advanceth the good of his Creatures. And yet this acceptation, distinction, or interpretation of Gods doings ariseth from our owne weak capacities and apprehensions, and not from the things of God themselves: for as we conceive and understand them to be, or have beene done, so doe wee judge of them, and no otherwise.

To the Reader.

Now, for that we are weake to conceive, and understand aright the wonderfull things of God (as indeed the least worke of his is wonderfull in it selfe, and infinitely surpasseth our imagination,) God therefore in mercy affords us many helpes to further us therein; per corporalia spiritualia docens; & per visibilia invisibilia demonstrans, and so speaketh to us of his owne immense and incomprehensible Resolutions and Actions, in phrases and tearms sutable and agreeable to our owne weake capacities. Not for that we are to conceive it to be just so, and so with the Lord concerning that thing of which Hee speaketh, and no otherwise; but for that otherwise than so or so as He speaketh, wee cannot possibly conceive it to bee. He stoopeth to our infirmitie, and speaketh to us concerning Him-selfe in our own dialect, and giveth us leave to speak of Him and his Actions, as wee doe of our selves and our owne.

And because we alwaies contrive and frame to our selves a methodicall order of what we doe before it bee done; and cannot attaine to the consummation of our ends, but by some orderly proceedings; as by intentions, meditations, consultations, endeavours, executions, and the like: so likewise we (measuring the great works of God by the same compass we doe our owne) doe conceive them to be begun and effected by such like passages and progressions as our own are; as by decrees, consultations, resolutions,

To the Reader.

or some meanes or other to ripen and bring them to their productions.

And thus it is that wee dare take-upon us to speake of Gods great workes of wonder: as (not to name any other) of these, of Mans Creation, and Redemption, both which we conceive to be on this manner:

First touching Mans Creation; we conceive that God moved with zeale of propagating his own glory, did take in hand, even out of Nothing to frame and create Man, as a fit matter or subject, where-on to stamp and set the likeness of his owne Image, that so Hee might communicate his owne everlasting Goodness to a Creature so qualified and endowed. Which Creature notwithstanding so formed and enabled, is not, nor cannot be equall to his Creator in the excellencie of Goodness or power of Perseverance: though for qualitie He partake of his Creators Goodness, and for form He be made in his Creators Image.

And for this we conceive a double reason; the one from God, the other from Man: from God, because He is (notwithstanding this his work of Creation, that is, of bringing another thing besides Himselfe into Esse, and so into open view, yet we say, He is) still infinite, and so no whit lessened, or any way impayred, either in quality of Essence, or in ability of perpetuity. For all excellency or goodness is fontally in Him; and what excellency or goodness soever is in any Creature, it is but guttula illius formositatis,

To the Reader.

bonitatis, suavitatis quæ est in Creatore : which, being severed from God, doth ther-upon instantly perish, & turne to nothing. And therefore Man no longer bears the perfect qualitie of his Creators Image, than that Hee continues in Him good, and constantly the same Hee was, according to that stamp and tincture which Hee received from God in his Creation. So that Mans perfection is not so excellent as his Makers, nor any whit equivalent ther-unto ; because perfection in Man is but as a beame of glorie issuing from God the fountain of glory : whereas in God it is originally essentiall, and everlastingly infinite.

Again Man is not so excellent as his Maker ; for wee must consider his originall matter, wher-on He was made ; which was Nothing : now this Nothing, by the operative Goodness of God, was made something, and this something was made Man bearing the stamp of his Creators goodness. Yet this goodnes in Man, though derived from the unchangeable goodness of God, was not otherwise than changeably good : because it was now seated or inherent in a dissoluble subject of a changeable disposition, able to stand in, or fall from its goodnes, as it selfe should resolve.

Now, I say, the receptivitie of created matter affords no room for unchangeable goodnes. As it stood with Gods goodnes to make Man good, yea and very good : so it stood with the nature of Mans essence, being a made matter, not to be capable of unchangeable goodnes. For unchangeable-
ness

To the Reader.

ness and immutability in goodness is proper onely to Omnipotency, or the creating Power, because that onely hath subsistence in it selfe; which subsistence in it selfe is that onely which gives life and being to unchangeableness. Nor againe can the thing created comprehend the Creators goodness, because that is finite, this infinite: and it is a certaine rule, Minus non habet in se majus, and therefore Man cannot comprehend his Makers goodness. Which if we should fondly imagine, that God, if Hee had pleased, might have made Man absolutely and constantly good like Him-selſe, no way liable to change or alteration: then we must also imagine that Man should have bin more than made in the image of God, or after his likeness; for then hee should have bin all one with his Creatour, both in Essence and qualitie: for there is less difference betwixt the Essence of God, and unchangeable goodness, than betwixt fire, and the heat thereof; or the Sunne and the light thereof, though the one really and inseparably express the other. For set any subject in such an equall distance to the fire, as that it shall receive the heat thereof, and yet not be enflamed therewith: or conveigh the light of the Sunne by a reflecting object to enlighten a dark body; yet that heat, or this light thus divided from their proper seats and subjects, is neither the heat of the fire, nor yet the light of the Sun: their subjects being hot, or light, remissis gradibus, perhaps that but warme, it may be this

Buc

To the Reader.

but dim. Whereas the true heat of the fire in its proper nature and quality doth alwaies burne and consume; and the true light in the body of the Sun doth alwaies dazle and confound the sense of all humane sight to behold it. And yet it must be confessed that that heat, being but warm; and this light, being but dim, did both of them come originally the one from the very fire, the other from the very Sun.

So likewise, touching the Goodness that is in Man, though it came originally from the unchangeable Goodness that is in God, yet being now seated or inherent in a created substance (whose continent is infinitely less than the originall of the thing infused) it is no more of that unchangeable condition which is in God, than either the fore-mentioned heat or light can truly and properly be said to be either Sun or fire.

But here I know some object the condition of the blessed Angels, saying, that sith they kept their first station and perfection, and never lost that goodness and holiness they were created in, therefore their goodness is unchangeable: to which I answer, it followes no more, that because they have not fallen from their goodness, that therefore their goodness is unchangeable; then because a cleare Cristall glasse is not yet broken, or a faire timber-house is not yet burnt, that the one is not bricke, nor the other combustible. Though we grant that the blessed Angels neither ever did, nor ever shall fall from their goodness; yet we must know it

was

To the Reader.

was in their nature to have fallen as well as the Angels that did fall, (who as some are bold to affirm, were not inferiour, but more excellent in glory than the constant Angels.) But these good Angels have resisted all inducements and allurements to procure their change: and happily by their resistance are now so confirmed in their goodness, (or else by some other than by an infused or created power, are now so upholden and enabled) that they shall never fall: the Providence of God over them enabling them to stand.

But to returne to the goodness in Man: let us know it was changeable; that is, might continue, or vanish, even as him selfe would: as that warm heat or dim light might last, or be extinct, as their subjects were kept to, or removed from their originall causes. So whiles Man kept that state & disposition that God created him in, so long he continued constant & perfectly such as he was created: but going about to alter or ad any thing to his state & being; (which by Satans procurement he did) he ther-upon did alter his qualitie and condition: the image of God in him after which he was made, to wit, in his Naturall & Personall Essence, remaining what it was, but the likenes or similitude of God in that image, being altogether depraved and spoiled in the beautiful form & qualities ther-of: his Good, being turned into Ill; his Knowledge, into Ignorance; his Holines, into Pollution; his Domination, into Subjectiō; his Glory, into Shame; his Life, into Death; and all his Felicity into extreme Misery.

D

Now

To the Reader.

Now this change was simply Mans owne act, and no way imputable to his Creatour: for God had made Him such, as (if Hee had would) Hee might as well have stood stedfast in his perfection and integritie, as thus to have fallen into this state of corruption and iniquitie. But Hee lost that heat of Life, which hee had received from the all-quickning fire of Gods breath: Hee put-out that light of Grace which reflected upon him, from the all-enlightning Sun-shine of Gods Love: and all because hee tooke-upon him-selfe (contrarie to Gods will) to alter his state and being from that, which God had set him in. This extinguishment came from him-selfe, and not from the will of God. God had indeed given him freedome of Will, but hee used it in pejorem partem, to his owne destruction: not for that God had made him for that end to destroy him; but for that he used not his freedome to stand and continue in that state of holy Life, and light of Grace which Hee might have stood and continued in, if him-selfe had would.

And thus He made, not Him-selfe onely, but all his Posteritie subject to Death and Damination. For as by his Creation He had received Life and Grace from God, not for him-self only, but for all that should come of him: so likewise by his transgression he made all his whole Posterity liable to Gods wrath, as well as him-selfe: so that all were alike changed with him into the same state of corruption, and all were fallen alike with Him into the same pit of perdition.

To the Reader.

tion. *There being no difference nor degrees at all, as if his Posteritie were some of them less, some more or deeper plunged ther. in than other. For the same Death that by Sin entered upon the first Offender, I say the same Death, both in measure and degree, went over all Mankinde alike: because all had in Adam alike offended, all were alike deprived of the Glory of God. Thus all Mankinde was by Creation perfect, by Sinne corrupted, and by the guilt of Sinne accursed.*

Now then for Mans Redemption, as God at first consulted with Him-selfe how and after what manner Hee might make Man, and at last resolved to make Him in his owne Image, after his likeness: so here againe finding Man to be thus fallen from that happy state into this wofull plight, surely much more did Hee now consult with Him-selfe, how, and by what meanes Hee might set Man on his feet againe, and so restore Him and his whole Race into their former state and happy being. This being a work (if we may compare Gods workes one with another) of greater glorie, difficultie, and labour (humano more loquor) than that of Creation.

Which Consultation I mention not here, for that I imagine that God did not thinke nor provide for Mans Redemption before He was fallen: for (I beleeeve) as Gods all-seeing eye did fore-see the fall, so his insearchable Wisdom did provide for the same, even from all eternitie.

To the Reader.

Yet seeing I have taken in hand to speake of this Consultation, it falleth best into our order and method to speake of it here in this place.

Here then to expresse and set forth this wonderfull work of God for the Redemption of Mankinde, wee imagine him first to be moved ther-to by his Compassion or Pitie; his Pitie to stir up his Mercy; his Mercy for Truth and Iustice sake to submit her selfe to his Wrath; his Wrath to be asswaged by his Peace: and so one Grace to advise & deale with another, till at last they sweetly agree, and joyne all in one, how to perfect and effect a worke for the deliverance of all Man-kinde out of its misery. Which work was put upon Christ, the anointed Messias, who chearfully undertooke it, and for his part effectually performed it.

And as many of all Man-kinde as (according to Gods purpose) doe receive this blessed and gracious Mediatour, apprehending Him by Faith, cleaving unto Him by Hope, & giving obedience unto Him through Charity, so many are freed from their thraldome and miserie, & are restored to the inheritance and participation of life and felicity.

Those againe that either carelesly neglect, or wilfully reject this great love of God in Christ, they not onely still remaine over-whelmed in the same pit of perdition into which they were plunged by the sin of the first Father; but they also provoke God againe unto further wrath, for so lightly respecting his love, and casting his Mercy behinde them.

To the Reader.

them. For Grace not offered will it-selfe plead mercy for the offender, but offered & contemned, justly calls for more wrath, and severity of punishment. But for those that thirst for deliverance, and embrace that meanes which is offered to them in Christ Iesus, they are borne-anew; they are inspired with good Graces; they are freely justified; sanctified; and assured of Salvation: and shall at last attaine eternall Happiness.

Now for the further divulging of this happy meanes to the encrease of Gods glorie; as also for the better winning and alluring of moe to embrace the same for the saving of their Soules, did I take-in-hand to compose this Subject into a Historie, and to set it out in a familiar verse, that so the yonger (who are more ready to reade Poetry than Prose) may, (as in a Mappe, or Glass) behold one personating them-selves, and chalking-out the way, or treading as it were those very steps whereby them-selves have departed from that Excellency and Perfection they were created-in, and runne headlong into most cursed miserie, and thraldome: and yet againe how by new means offered, and by circumspect walking therein, they may come to the fruition of eternall Life, and Felicitie.

These together are the scope of my intendment; which, if in any measure I shall further and promote, I trust it shall repent neither mee to have spent some houres

To the Reader.

Stollen from my ordinary studies for the worke of the Ministerie in my Pastorall charge, upon this kinde of writing ; nor any other of their paines in reading ; but shall occasion us all more seriously to praise the Lord : for whose sake I desire to become all unto all, to winne some.

TO



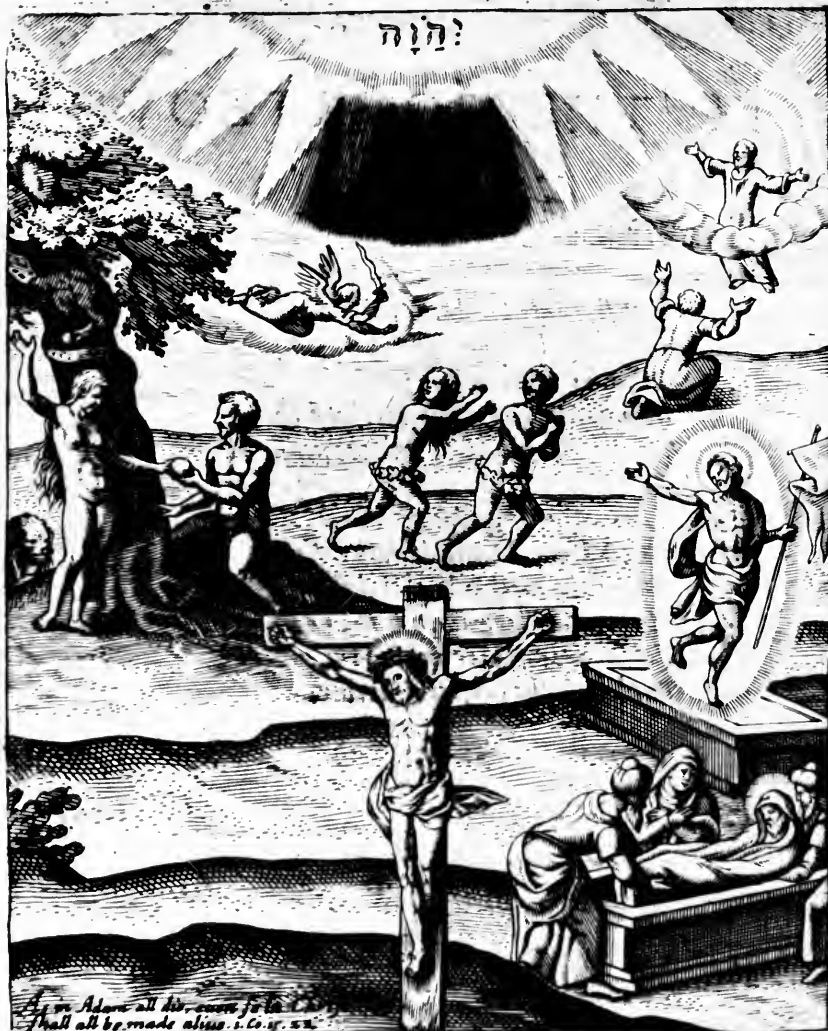
TO THE COVRTEOVS R E A D E R.

Kinde Friend :

IN friendly kindnes I thee send
This little Book, which I have penn'd.
A Book ? unworthy : yet doth bring,
Of what is penn'd the worthiest thing.
Thy Life, or Death, it doth thee shew,
In matter old ; in methode new.
The matter then doe not reject,
Sith Life or Death it doth reflect.
And if the methode thee distast,
My good-will for amends thou hast.
Yet reade it not for oughts that's mine ;
But 'cause the subject is divine.

Stirpe

Stirpe sacrâ, morsu scelerato, sanguine Divo,
Integer, infœlix, & benedictus Homo.



As in Adam all die, even so la Crosse
shall all be made alive. i. Co. 15. 22.



THE
PERFECT-CURSED-BLESSED
MAN.

The Argument.

*In h's form, in h's fault, through Christs peace-making blood,
Man's Perfect, Cursed, and again made Good.*

The Argument enlarged.

WHEN-as by cursed *Disobedience*
Man first did fall from perfect *Innocence*,
He purchas'd to Him-selfe, and his whole Race
The gain of endless *Pain*, the loss of *Grace*.
Heav'n, Hell, Earth, Sea, Wife, Children, all maintain
His wofull gain of Loss, his sense of Pain.
Whose cursed state by blessed *Consultation*
Is blessed made through perfect *Consolation*.
So loss of Pain at last he findes in this,
That *Life* must die, that *Death* may bring him *Bliss*.

E

The

The Authors Preamble upon it.

THOU *Infinite* ! that canst in every place
 Breathe into poor, yea dead Soules Life, and Grace;
 And them indow with rich gifts from thy treasure :
 O powre into my barren heart such measure
 Of wisdom, knowledge, truth, humility,
 Faith, holinesse, grace, and ability,
 That I may, after serious meditation,
 Commend unto the world a true relation,
 How thou didst frame Man in his excellence
 A curious Modell of thy glorious Essence.
 How Him again, having Him selfe defac'd,
 Thou didst vouchsafe thy Son should be abas'd
 By humane Life, by Death, by h's *unknown Passion*,
 To re-invest in Grace, and glorious station.
 A work of no les wonderment, I ween,
 Than that which was in his Creation seen.
 Both infinite in Goodness, Love, and Glory;
 Not what, but that they are shall be my story.
 In which discourse I shun industriously
 All idle vernish of quaint *Poëtrie*,
 " In speaking of Gods simple *veritie*,
 " Naught more beſeems than true *ſimplicitee*.
 Then what I know of his all-knowing worth,
 With single heart, I simply thus set-forth.

THE
PERFECT MAN,

Setting-forth

MANS EXCELLENCIE

By His

GENERATION.

*Dum stetit innocuus, stetit Omnipotentis Imago
Viva Dei, primâ sorte statutus Homo.*





MANS EXCELLENCIE BY HIS GENERATION.

The Argument.

*Whiles Man, once plac'd in Innocence, so stood ;
He bare the stamp of all th' All-Mighties Good.*

ANd this I know, and firmly doe beleeve,
That by his *Word*, who made both *morn & eeven*;
The spangled Heav'ns with Lights the great'st & least;
The *Ayre, Sea, Earth*, peopled with fowle, fish, beast;
Man and his wife 'bove earthly creatures blest;
Six daies for work, the *Sev'nth* for holy rest:
That *He*, I say, which thus did ordinate
All things of Nought, and reall them create,
Must needs be *God*; a Spirit all-sufficient;
All-knowing; all-procuring; all-efficient;
Vp-holding all things by his *Word* and *Will*;
Before, and after Time enduring still;
Not subject unto *change*, all *chance* disposing;
Maintaining *Truth*, and *Errours* all opposing;

The Crea-
tion

of Man.

by God,
who is a
Spirit Om-
nipotent.

E 3

Rewarding

Rewarding *right* ; Avenger of all *wrong* ;
 Most wise ; most just ; most good ; to whom belong
 These and all Attributes of good pretence,
 As well in abstract, as in concreet sense.
 As good as *Goodness* ; as just as *Iustice* :
 So *Infinite* in all, as that He is
 As able to reduce, as earst to frame
 All reall things into the state, and name
 Of *Nothing* ; late their prime originall :
 So great *He was*, *He is*, and ever *shall*.
 To us made knowne by th' *Perf'nall Trinitie*,
 Of *Father*, *Son*, and *Spirit* of *Vnitie*.
 This infinite *Creator*, this was *He*,
 That made, and placed Man in that degree,
 That he did shine with perfect glorie dight ;
 Having no spot in his Creators sight :
 Framed of earthly mould, a heav'nly creature,
 Bearing the stamp of his Creators feature ;
 Beyond all earthly creatures having might
 To know, to will, to doe ev'n all things right :
 With sov'raign pow'r th' whole World to over-sway ;
 Having like pow'r his *Sov'raign* to obey ;
 Free from all *Ill* : to all *Good* likewise free :
 To will, or nill, at perfect libertie.
 Nor could have bin of these by Time bereav'd,
 For into him *Eternitie* was breath'd.

Mans per-
 fection be-
 ing made,

In the
 image of
 God,

Thus

Thus was he made of his Creators *Deitie*
 A living *Image*, a quick *Anatomic*.
 This is a truth which few conceive aright,
 How Man was made in th' Image of th' Al-might,
 Which only thus they labour to expresse,
 In that he bare his Makers *Holiness*:
 Set in the state of perfect puritie,
 Without all blemish, and infirmitie.
 And this is all some care to understand
 Of that likeness Man had from h's Sov'raigns hand.
 But as for Gods *Essentialitie*
 Exprest by *personall* proprietic:
 This is a Truth acknowledg'd so transcendent,
 As that of this they think no sparks resplendent
 In that *liknes* wher-in Man was created:
 Nor that thereto he was assimilated,
 Wher-as I think (and so dare here avouch)
 As fair a spark ther-of in Man doth couch,
 As of Gods other *Pow'rs Essentiall*:
 Though made a *Person* individuall.
 Which lest I seem to talk of all in vaine,
 Thou great *Inspirer* help me to explain.
 The *Dust* once form'd, the *Spirit* of Life was breath'd,
 Both which, to both by God were so bequeath'd,
 That instantly one *Person* they became,
 A *Reasonable Creature* Man by name.

rarely un-
derstood.

The image
of God in
Man ex-
pounded

And

And thus the *Man* was made *Spirituall*

By reason of his *Soule celestiall*:

Which doth enable him to represent

The 3 persons of the Trinity resembled by 3 faculties in the soul.

Th' *Essentiall Spirit* of th' *Omnipotent*.

This *Soule*, like Gods *Essentialitie*

Containeth in t a threetold facultie,

Whereby the *Trinitie* is figured,

That God-like *Man* might be more honoured.

Minde, First is the *Minde*, which giveth pow'r and skill;

Will, Wher-by we know, we judge what's good, what's ill.

Next is the *Will*, begotten of the *Minde*:

For till we know, to will we'r not enclinde.

A Power to doe. Then from the *Mindes* concept, and *Wills* affection

Proceeds an *active Pow'r* of Operation.

This *Intellect*, or *Minde* conceiving rather

Deriv'd from none, resembles God the *Father*.

The *Will*, Childe-like the *Mindes* election,

Doth rightly personate ev'n God the *Son*.

From *Minde* and *Will* proceeds apparant most,

A *Pow'r to doe*, like God the *Holy Ghost*.

As 3 Persons, and but one God: so divers faculties & but one Soule.

And as we know those glorious Persons three

Essentially but one God only be:

So for undoubted truth we may it take,

These faculties but one Soule only make.

But as the *Holy Father* worketh not

Without the *Son*, who was of Him begot;

Nor

Nor yet the Son without the Fathers Minde,
 The Holy-Ghost neither, but all conjoin'd.
 So neither doth the *Minde*, nor yet the *Will*,
 Nor yet the *working-Pow'r* seek to fulfill,
 And bring to act the easiest work alone,
 Till all agree, ev'n joyntly all in one.
 Yet as we attribute the great *Creation*
 To God the Father; to the Son, *Redemption*;
 And to the blessed Sp'rit the sweet effect
 Of working holiness in Gods *Elect*:
 So we refer to th'*Minde* all *understanding*;
Election to the *Will*; to th'*Pow'r* of *working*
 The work that's done: and so these faculties
 Are all employ'd in sev'rall offices.
 Besides, as in that glorious *Deitie*
 Offacred Persons there's a *Trinitie*;
 And yet in time, or any kinde of worth
 No inequality's in them set-forth.
 If any seem, it only seems we know,
 By order of some sweet externall shew
 To us, who only judge things outwardly,
 Not able to discern them inwardly.
 So in the Soule, the sev'rall Faculties
 Admit not of any priorities
 Among themselves: for Soule no sooner's nam'd,
 But *Minde*, and *Will*, and *Pow'r* to doe are fram'd:

As no priority of Persons in the Deity: so neither of faculties in the Soule:

Withouten which, or all, or any one,
 Man is not *Reasonable*, Soule is none.
 And further yet, touching the *Deitie* :
 Who doth *create* ? *redeem* ? and *sanctifie* ?
 We answer *God* at every demand :
 When we not three, but one God understand.
 So touching Man ; if any would perceive
 What *Pow'r* it is that makes the Minde conceive ?
 Or what wher-by the *Will* to Choosings led ?
 Or what wher-by *to doe* He's enabled ?
 To all of these one answer we doe make,
 It is the Soule, whence they their Powers take.
 And yet in Man one Soule, not three exist,
 In which one Soule all Faculties subsist.
 There's yet one knot in this *Divinitie* :
 How Man resembles Gods *Infinities* ?
 In h's little Soule so great varietie's,
 That in it's stamp't all Gods *Proprieties*.
 As God is *Infinite*, all-comprehending,
 Both past, and present, and without ending :
 So doth the Soule of Man in ample sort
 Discern all these, and of them make report.
 His *Memory* retaineth things of old :
 Things present *Vnderstanding* doth behold :
 And things to come by th' eye of *Providence*
 He doth fore-see ; so clear's his *inward Sense*.

The image
 of Gods in-
 finitie in
 man.

Memorie.

Vnderstan-
 ding.
 Providence.

Thus

Thus as in these, so great is Gods Goodness,
 So in all else Man bears the Lords likeness.
 Which rests not barely in the qualitie
 Of outward, or of inward sanctitie :
 (Though this be all that usually is said
 T'express the Image in which Man was made)
 But in those reall Faculties of his,
 Wher-by He rightly works in Holiness :
 Ruling all things with supreme *Domination*,
 That are within this sublunary Nation :
 Enjoying eke, to bring full joy to h's Life,
 The joyfull consort of a joyous Wife.
 Yet as the most accomplisht Pourtrature
 's but the bare *Idea* of some Creature;
 Which can by no means actually express
 The vitall Faculties ther-of : much less
 Can finite Man th'Infinite adæquate
 In pow'r ; though inf'nite Pow'rs He actuate.
 Man is in deed of the World but a point :
 Yet points He out the whole World ev'ry joynt.
 His Soule Sun-like the measurer of how'rs
 Gives Life, and Sense to all the Bodies Pow'rs :
 VVhich being sphær'd in'ts Bodies organon,
 (And that though center'd in this Horizon)
 Can send its winged thoughts from East, to West,
 And yet it Selfe immov'ably to rest.

Man's So-
 veraignty.

The excel-
 lency of
 the Soules
 faculties.

- Minde.* His *Minde's* a Mappe with such varieties fraught,
As in the greater World at large are taught.
Or 'tis a shoppe where Vertues works are fram'd,
Which sent abroad, they just, wise, good are nam'd.
- Intellect.* His *Intellect* a cleare Prospective glasse
Attracts to *Minde* what shall be, is, and was.
Or 'tis an eye to pry into the cause
Of Natures secret work, of Reasons Lawes.
- Reason.* His *Reason* Queen of all his Faculties
Enacteth *Lawes*, and *Rules*, and *Liberties*.
Or 'tis the scrutinie of *Veritie*,
Dispelling cloudes of Ambiguities.
- Will.* His *Will* commands free as an Emperess,
Subduable by neither wile nor prowess.
Or 'tis a Castle of *Resolution*,
Wher-in are Engines of *execution*.
- Wit.* His *Wit's* a living well-spring of Invention,
Affording unto *Will* all due *Attention*.
Or 'tis a Hand to reach from *Memorie*
The things for use that ther-in hidden lie.
- Heart.* His *Heart's* the Temple of all *Reverence*
Wher-in the Graces keep their *Residence*.
Or 'tis the sacred *Altar* of *Devotion*,
When *Grace* and *Will* consent upon the motion.
- Conscience.* His *Conscience* is a little God in h's brest,
To tell him of his Deeds what's curst, what's blest.

Or it is else, the sentence being found,
 A secret friend, or foe, to cheare, or wound.
 His close un-seen *Affections* appear
 Like sparks blown-up with sorrow, joy, love, fear.
 Or else like greedie flames devour and wast
 Their Nat'ral forces whiles their fewell last.
 His *Inward Senses* outwardly are blinde,
 Discerning only what the *Outward* finde.
 Much like neat inward Rooms, dark like the night,
 Till that with outward beams they be made light.
 His *Common-Sense* is Senses Common-Hall,
 Where outward Senses forms assemble all.
 For all the Outward Senses serve, I wis,
 Their abstract forms to retransmit to this.
 His *Fantasie's* a Childish Lord, like pleas'd
 VVith Good, or Ill; when once on either seiz'd.
 Or like a brainless Tyrant, raging still
 'Gainst Reason, Conscience, Right, to have his VVill.
 His *Memorie's* the store-house of the Minde,
 To lay-up close what th'Intellect doth finde.
 Or 'tis his Register for after-times,
 VVhere He records Mens Glories, or their Crimes.
 His *Outward Senses* are the known *Cinque-Ports*,
 VVher-to, and whence all knowledge safe resorts.
 Or they are else, each in their proper kinde,
 So many sev'ral *Touch-stones* of the Minde.

Affections

*Inward
Senses*

*Common-
Sense*

Fantasie

Memory

*Outward
Senses*

- Touching.** The Sense of *Touch* all o're the Body spreads
His *Medium*, and so his *Object* reads :
For subtile Nerves twixt skin and flesh doe grow,
VVhich from the Brain diffusedly doe flow.
- Seeing.** The Sense of *Sight* hath cristall eyes to see
All visibiles that in th' *Horizon* be :
VVhich like a seale doe true expression make
Of th' outward forms which they doe inward take.
- Hearing.** The *Hearing* through the *Organon* of Eares,
Once strook with Ay'r, all sounds distinctly heares :
VVhich Eccho-like into the Brain resownd
The qualities of each received sownd.
- Tasting.** The *Taste* all savours by the Tongue receives,
Through its moist porie superficies.
VVhose liquid touch, on wholesome feeding things,
To th' *Power Nutritive* his foyson brings.
- Smelling.** The *Smelling-Sense* doth all such sents assume
As doe the Nostrils through the Ay'r perfume.
VVhose object it embraceth, or rejects,
As Good or Ill the *Organon* reflects.
- Body.** His *Body* though in show a slender stemme,
Yet is't of reall things the richest gemme.
Or for the Soule a curious built *Pallace*,
Lodging her *Pow'rs* each in a royall place.
- Head.** His *Head's* the watch-towre of that goodly frame,
Keeping a Sentinell o're all the same.

Or of this *Microcosme* the highest Sphære,
 VVhence his Soules star-like faculties appear.
 His *Speech* is princely Reasons *Messenger*
 Making the Tongue his Hearts *Interpreter* :
 Or 'tis a Character wher-by He's knowne,
 As well as by his Face of all his owne.
 His *Face* of outward beauty is the mirrour,
 Yet striketh Brutes with a Majestick terror.
 Or 'tis the Ensigne of his inward brest,
 Displaying love, or hate, ther-in to rest.
 His *Hands* the scale, and sword of *Iustice* hold,
 To render weale or woe to yong and old.
 Or for himselfe they'r servants ready prest
 Alwaies at hand to doetheir service best.
 His *Feet* the Basis wher-on all are builded,
 Doe make Him stand, no further help b'ing yeelded.
 Or they are stedie *Porters* to convey Him,
 When that He stirs what way his *Mind* doth sway him.
 It were too much to tell what Powers reigne
 In h's *sinews, veins, lungs, lights, blood, livour, brain.*
 But last of all, of all things the Heav'ns under,
 All these in One make Man the greatest wonder.
 All these in One must needs be wonder great'st :
 For ev'ry one's a wonder, ev'n the least.
 Is't not a wonder Man should be create
 Of *Nothing* ? That from thence to such estate

Speech.

Face.

Hands.

Feet.

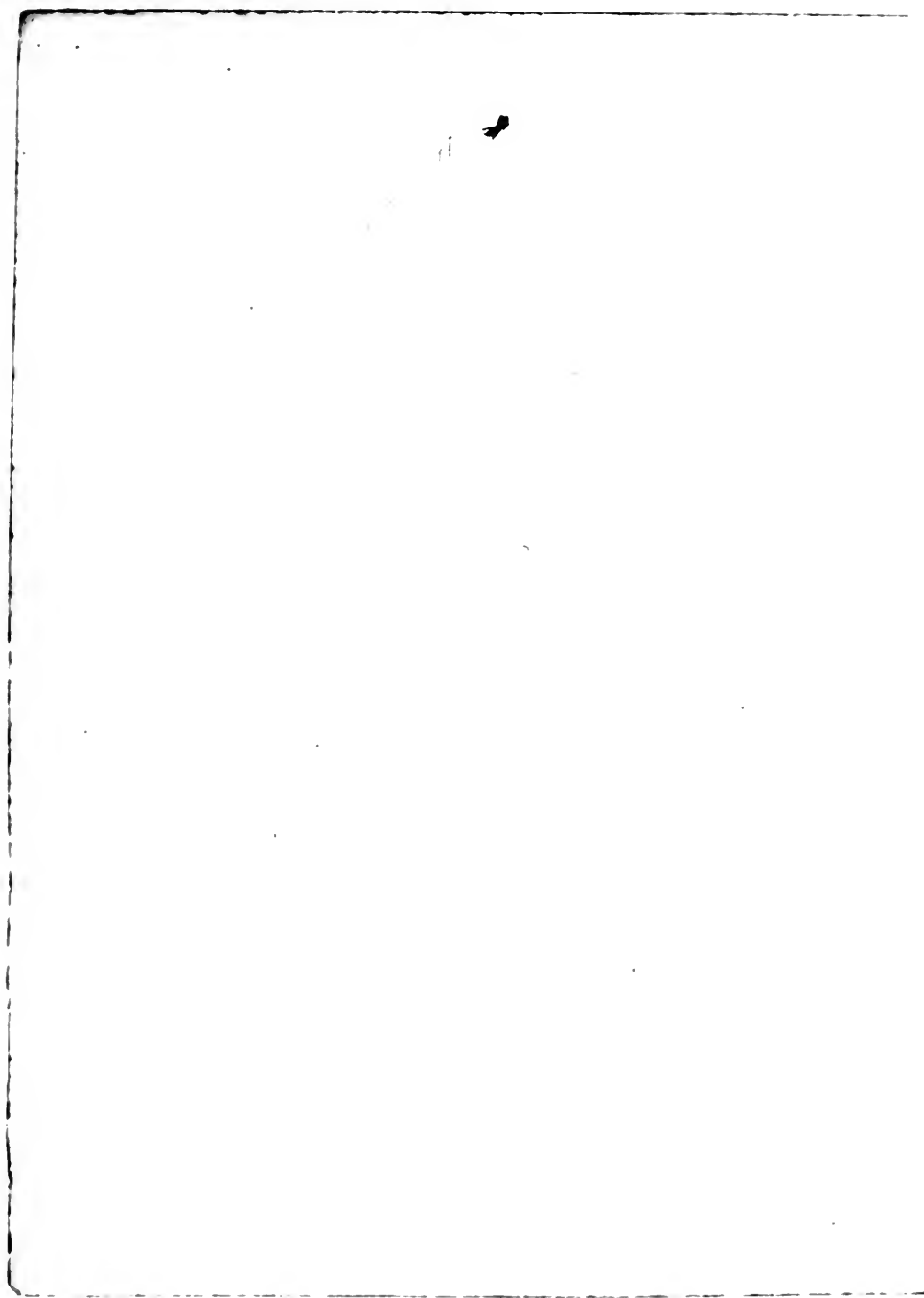
He

He should be rais'd, as to become partaker
 Of all that's good ? In th' Image of his *Maker* ?
 That *finite* should the *Infinite* actuate ?
 That He in one thought should capitulate
 Things past, and present, and to come ? That *He*
 Should of this *Universe* the *Sov'raign* be ?
 And rule all things with Majesty, and might ?
 And yet a *naked*, and a little *Wight* ?
 That *He* of this world but a *Point* should be,
 Yet comprehend the worlds varietie ?
 The Earth ? the Sea ? the Regions of the Ay'r ?
 Heav'ns altitude ? their distances compare ?
 The secret vertues of Earth-hidden *Mines* ?
 The ope aspect of Stars crossing the *Signes* ?
 VWhere th' *Artick*, and th' *Antartick Pole* is fixt ?
 VWhere *Zenith*, *Nadir*, and their *Center's* mixt ?
 The revolutions of the restless *Spheres* ?
 Whose un-eav'n motiōs make ev'n *daies*, *moneths*, *years* ?
 The circled *Confines* of the wide VVorlds center ?
 The *Reign* of Kings, both where, & when they enter ?
 That *He* beyond the VVorlds circumference
 Should in his thought transcend, and fix his *Sense*
 On that which all *Sense*, and all *thought* exceeds ?
 O this great wonder breeds ! great wonder breeds !
 All these great wonders are. Oh then who can
 VVonder enough all these should be in *Man* ?

O *Men* ! O *Angels* ! admire ev'ry how'r !
Admire ! and praise the great *Creators Pow'r* !
That powred into *Man* such infinite worth !
That *worthily* no tongue can it set-forth !
Let Men, let Angels set-forth what they can,
They can set-forth no worthier thing than Man.
So great ! So good ! So *absolutely* free !
That independent, save of God, was *He*.
Perfect in all : (to perfect-up this storie)
Had He stood still, H'ad still stood *full* of glorie.

G

THE



THE
CURSED MAN,

Setting-forth

MANS MISERIE

By His

DEGENERATION.

*Mortalis vita, vitalis Mortis amara,
Illicitum gustans, gustat avarus Homo.*



MANS MISERIE BY HIS DEGENERATION.

The Argument.

*Above which height of Bliss when He would rise,
Headlong He fell to depth of miseries.*

BUt fickle *Man*, ambitiously bent
With glorious state not holding Him content,
Proud *Lucifer-like* greedy to arise.

To higher pitch of glorie, did devise
To throw *Him-selfe*, and his *Posteritie*
Into the lake of all extremitie.

Their Bodies, Soules, their Persons, their estate,
By *Sin*, *Death*, *Hell*, for aye to ruinate.

For here this *Man* must be considered,

As the main root from whence are issued.

The sev'ral branches of each sev'ral Man

Which shall, are, have bin since the World began.

"When root's corrupt, then must the branches needs

"Corrupted be: for root the branches feeds,

So is't with Him, and His; He drank *corruption*;

Which poyfined Him, and all his *Generation*.

For soon as He, his great Creatours will,

(Having full pow'r it freely to fulfill)

Man aspir-
ing

overthrew
Himselfe,
and his po-
steritie.

The entrance of
Sin.

Did wilfully reject to choose a toy ;
Hether-upon bad farewell to all joy.
By which first fault, He shook hands with the Devill,
And promist wel-come t'ev'ry kinde of Evill.
For He (*blinde Soule !*) misled by fond conceipt,
Thought *Evill, Good* ; and *Good a plain deceipt*.
Then Sins like Caterpillers 'gan to swarm,
Or Souldjer-like by strength, and mighty arm,
Came rushing-in upon Him : and with snares
Of guilt and Death bound Him, and all his Heirs.

The guilt
and reward
of Sin.

“ *Foes* now He finds them whom He took for friends :
“ Though all too late He sees it by their ends :
“ For though *Sins* seem to better our estate,
“ They are of utter ruine but the bait.
“ And *Satan Syren-like* doth us allure
“ With flatt'ring shows *Sins* poison to procure.

The effects
of Sin in
his Person,

For all Mans *Pow'rs*, and *Personall Faculties*
Were poisoned all ; chang'd their Abilities.
In doing well, He once did well resemble
The glorious God : but now (*woe's me !*) I tremble
So horrid thing to tell of myne own Kin,
He rightly represents the Devill in
Pravitie of perverse disposition,
And *active Pow'r* of Dev'lish expedition.

In his
Soule,

Those some-time sweet abilities of Soule,
Not one but now deserves a sharp controwle.

In steed of divine knowledge, th' *Intellect*
 Gross error interteins : in which respect
 The *Rationall Pow'rs*, the *Sensitive*,
 The *Concupiscible*, th' *Operative*,
 Are disaffected, all disabled so ;
 That' mongst them all, not one their office know.
 His *Wit* deviseth, *Will* resolveth Ill,
Reason mainteins ; his *Act* expresseth still.
 For's Body too, his Soules fit Organon,
 Is made unfit by his transgression
 To doe its office well : yea well how can it ?
 Sith all corruption since hath seized on it.
 Its Members all must needs be slaves to Sin,
 When all the Bodie's held captive ther-in.
 Which makes him to all Ill be ready bent,
 But unto Good alwaies malevolent.
 Such is this *Monster-Cripple*, *Devill-Man*,
 That all things ill, but nothing well He can.
 Hence errors, schismes, heresies in *Religion* :
 Hence murders, thefts, fraud in his *conversation* :
 Hence to a cursed Death his Body's thrall,
 And so's his Soule to Death, *Death Infernall*.
 Where damned Ghosts of dead men raging cry,
 They doe at once in torments live, and die :
 They die, they think, flames of eternall fire
 So burne their Soules: but Death's no whit the nigher.

The

In his
Body,Manifested
in his actions.The wages
of Sin,
Death temporall, eternall.

wher-upon
man fleeth,

The Man thus plung'd by cruell Sins *invasion*,
Tries, though in vain, to scape by fly *evasion*.
Here close He creeps, lurks there behinde the trees
In's levie suit, and thinks that no eye sees.

& feareth.

" His Conscience tould Him He had God offended,
" And, if He stir, He will be apprehended.
" Yet (out alas!) He felt within his brest,
" The sting of guilt, of horror, and unrest.

So restless there He could not rest at all:

For when He heard his dreadfull Maker call,
As his fear-strucken heart had made Him skout,
So now again the same fear driv' Him out.

" Grace, and the fear of God, who have forsook,
" For plagues and vengeance, cannot choose but look.

And as He fear'd, so forthwith it befell:

God findeth him,

For this great God, with wrath, and fury fell,
Did not long hold the Man in deep suspense,
But censur'd Him for's *disobedience*.

examineeth
his fault;

Yet first enquired how the Sin was wrought,
(Not that He knew not, but) to show we ought

" Not rashly unto Iudgement to proceed,
" Till that we know both circumstance and deed.

" And as we finde by certain information,

" Then, loe, to judge with due deliberation.

and pro-
ceeds to
censure.

The fact, with all the passages b'ing scand,
The *Actours* with their *Accessaries* stand,

All present there found guilty at the barre;
 Hearing how they in order censur'd are.
 Old *Satan* first, (sometime an Angell bright,
 Like *Serpent* now, for so He seem'd in sight)
 'Cause He was first of all Sin the Deviser,
 Pretending Man ther-by should be made wiser :
 Hence Sins of all kindes He shall cover still,
 But above all, as his most good, most ill.
 For dust of *Sin*, and sins the dregs of Dust,
 (Though deadly poyson) be his diet must.
 But when by *Sin* He aymes at greatest spoil,
 From *Womans Seed* He shall have greatest foil.
 Yet He in h's horrid Den will peevish lurk,
 And all un-seen promote his cursed work.
 As here his foule intent He made seem fair,
 And catcht the simple Woman by the snair
 Of Serpents subtiltie : for which pretence
 Twixt their two Natures grows such hatred thence,
 That *Serpents* and such creeping things shall fright
 Mankind; but women most upon the sight.
 And 'bove all cattle He is cursed so,
 He shall most basely feed, most beastly goe.
 " These *Accessaries* served thus, may serve
 " To make's take-heed how we make other swerve.
 The *Woman* next (for she t'was next offended)
 Stood after them the first to be condemned.

Satan,

The Ser-
pent,The Wo-
man,

H

Though

Though *Satan Father*, she was *Mother* first
 Of *Sin* : and so for *Sin* was next accurst.
 She had indeed both formerly conceiv'd ;
 And brought-forth *Sin* to *Man* : but was deceiv'd ;
 For when she lookt for joy, it turn'd to pain,
 Not only to her selfe : but to remain.
 To Hers, and theirs for ever ; for our *God*
 Did lay it on that Sexe, as a just rod,
 That Women all with bitter gripings wrung
 With *throws*, & *pangs*, should breed, & bear their yong.
 That they should also live in strict *subjection*
 Vnto their Husbands will ; whose sweet *direction*
 Must be their law. And so their whole desire
 Must subject be to what their Lords require.
 “ *Ye lovely Women*, when yee’r loving *Wives*
 “ *Your Husbands* then doe not disquiet your lives
 “ *By any kinde of unkinde imposition* :
 “ *Nought wins them so, as your kinde disposition.*
 “ *What boots it them o’re you to play the Rex,*
 “ *Since for their help they chiefly choose your Sex*
 “ *To joyn with them, and be their Comforters*
 “ *In woe* : at least their fellow-sufferers.

The Man: For see how *God* be-set the *Man* with woes,
 Making all Natures Children turn his foes.
 ’Cause *Man* Himselfe from *God* was now declin’d,
God made the Creatures all goe-out of kinde.

He curst the *Ground*, or with *sterility*,
 Or else with hurtfull weeds *fertility*:
 Which (once b'ing blest to bring-forth wholsome meat
 Of its accord, without Mans care, or sweat:
 Now) yeelds Him nought, or things that are worth
 Till by his pains to goodnes they be brought: (nought
 He's therefore forc't wih sorrow and with toile,
 For his reliefe to digge and till the Soile:
 Left by Life-wasting hunger raw-bon'd Death,
 Through want of *Bread* do bring him to want *breath*.
 The Living-creatures also, once all tame,
 Now refractory, and all wilde became:
 All things b'ing harmles, now all harmfull grew;
 And still than old, more harmfull is the new.
 For Natures selfe, and all that's naturall,
 Vnnat'rally prov'd all unnaturall:
 Thus all for Him, and He for his offence
 Became accurst: loe here Sins recompence.
 But this not all: for ev'n in h's Person He
 Is made a prey to endless miserie.
 While that He lives Life Nat'rall in the flesh,
Diseases, or inveterate or fresh,
 Doe daily vex his Body more or less:
 And *crosses* eke his Soule with care oppress.
 " For God, who in bestowing gifts takes pleasure,
 " Doth look for a proportionable measure

for whose
 sake God
 curseth the
 earth;

the living
 creatures,

and all o-
 ther crea-
 tures.

Man pu-
 nished in
 his person,

“ Of strict and exquisite obedience,
 “ As homage due in lieu of recompence.

In stead of which when He beholds that we
 Delight our selves in thankles jolitie,
 And wilfull disobedience to his Lawes :

Then loe in furious anger down Hethrowēs
 Vpon our heads the fire brands of his wrath,
 That He for our destruction treasur'd hath.

by the
 creatures

He makes the *Creatures* of all kindes to swell
 With raging zeal each other to excell

In prodigall effusion of their ire,

By thunder, tempests, lightning, water, fire.

celestiall,

The cristall Heav'ns, whose kinde benevolence
 Mans life maintain'd by wholesome influence ;

Left all their proper offices to powre

Deserv'd destruction in a flaming showre

Of fire and brimstone on a reachles Rout,

Whose sins for vengeance lowd to Heav'n did shout.

“ Thus Hell from Heav'n God sent to punish Sin :

“ A Hell in deed to those, whose lot was in.

The *fruitfull show'rs*, and mollifying Rain

Forsook likewise their fructifying vain,

And fell so fierce at Gods just indignation,

That by an universall *Inundation*,

All living things, and whatsoever grew,

Where all destroy'd of all kindes, save a few.

“ Observe

“ Observe we here the different respects
 “ Of what Gods love, and what his wrath effects.
 “ It is our *wealth*, if God in Mercy rain :
 “ But, if in Wrath, alas ! it is our *bain*.

The Earth also that sluggish Element
 (Not able longer through sad discontent
 To bear rebellious Sinners weight) did cleave
 Asunder in the midst, and so bereave
 Them of them-selves, their houses, goods, and all :
For down alive into the pit they fall.

accidental:

“ Since *wrong to God dead things did thus aright*,
 “ O let us fear Gods all revenging might.

“ Who can as well by any other thing
 “ On careless Sinners dreadful judgements bring,

As here by these. For how did He, alas !

Strike dead a company as they did pass
 Neare to the towre of *Silo*, which did fall
 With violence on them, and slew them all.

R

acciden-
tally,

“ Not that they were of some abomination

“ More guilty, or more lewd in conversation,

“ Than other men that scaped that mischance :

“ But that his glory God might so advance.

Full many have the secret judgements been,

And still are many fearfull to be seen,

That God inflicts on Man by Sea and Land,

To show the pow'r of Gods revenging hand.

intentionally.

" All which undoubtedly for Sin are wrought,
 " Though that not alwayes unto light be brought.
 " For Sin no sooner had the pow'r t' invade us,
 " Butto Gods judgements straight it subje&t made us.
 Sometimes by *Dearth*: by bloody *Wars* sometimes:
 Sometimes by *Plagues* God punisheth our crimes:
 Sometimes by *Shame*, by *Griefe*, by *slandr'ous lies*:
 Sometimes by *Lions*, *Bears*; by *Frogs*, and *Flies*:
 Sometimes by mighty troupes of *Rats*, and *Mice*:
 And schoals of *Wormes*, and huge armies of *Lice*.
 Which little vermine are the full'ft of wrath,
 And fierce revenge: as the old Poet saith;
 " *The basest ever is the most severe,*
 " *Once having got the pow'r to dominere.*
 All other Creatures likewise of all kindes,
 Both quick and dead have shown revengefull mindes
 'Gainst Man for Sin: so that He's in that case,
 That surely safe He's not in any place.
 His *wife* besides, which is his other *selfe*,
 Doth often play the Chang'ling, and the *Else*;
 Not caring how she vex, nor how she grieve Him:
 Wher-as with comfort she should still relieve Him.
 " And yet here-in she does but as did He,
 " Heto Himselfe was foe, and so is she.
 His *Children* also, blossoms of his strength,
 His present hope of future joy at-length,

By his
Wife:

By his
Children:

Doe often prove unruly, and doe vex Him
VVith rude exploits which inwardly perplex Him.

“ For He in them Himselfe beholds aright,
“ How sleightly He respected *God All-might* :

“ Preferring more his longing Wifes desire,

“ Than *love of Heav’n*, or *fear of Hellish fire*.

“ Right so his Sons, they think themselves so wise,

“ That folly ’twere to follow his advise.

And as for Neighbour-people round about Him,
It is a world to see how they doe flout Him.

If He be great, a *King*, a *Duke*, a *Lord*,
They basely praise his indiscreetest word.

If He be born a man of low degree,
They keep Him down in base servilitie.

If rich, they rob Him, lest too well He fare;
If poor, then hang Him, such but vermine are.

If He doe well, through envie they doe carp:
If ill; it is their tabret and their harp.

Let Him be great, or good, or friend, or foe,
He wants not them that will procure his woe.

VVhat e’re He be, He’s not without this crosse,
He’s sensible of griefe, or pain, or loss.

Now, loe the Man ! that whilom was so neat,
So glorious, so God-like, and so great,
Is now become most *vile*, yea most *abhorr’d*
Of those Creatures of whom He was the *Lord*.

By his
Neigh-
bours.

Mans mi-
serable
condition.

As

As He to God rebellious was first,
So they to Him, ere since He was accurst.
O curst Man ! ô miserable wight !
On whom all plagues of Hell, Earth, Heav'n are light.
Both what He hath without, or Him within,
Are all ore-thrown through guilt of deadly Sin.
Look-on his *person* ; look-on his *estate* ;
That's totally deprav'd ; this desperate.
So that He must in grievous miserie
First spend his daies ; then die eternally.
From Grace and Glory being once depos'd,
To shame and woe for ever He's expos'd
For'ts not in Him to work a remedie,
B'ing quite depriv'd of all abilitie.

THE

THE
BLESSED MAN,

Setting-forth

MANS FELICITIE,

In that His

REGENERATION

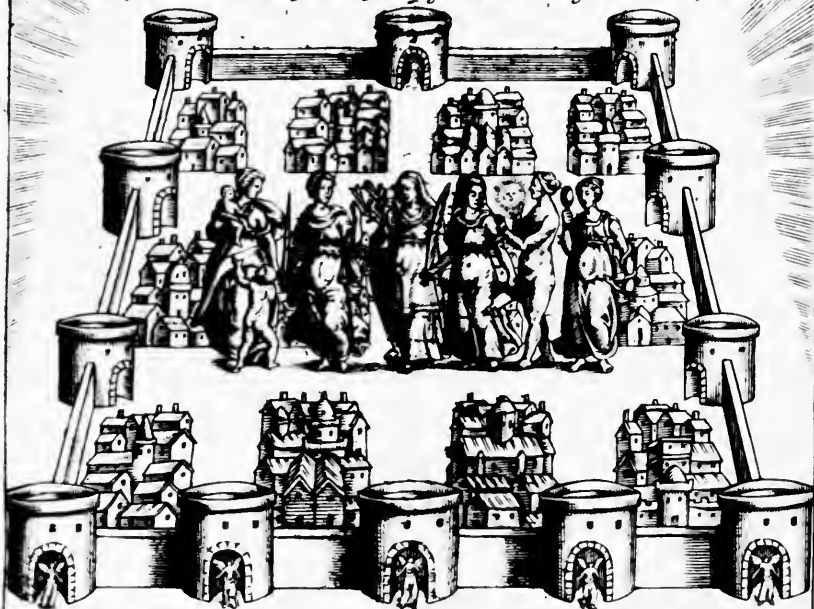
Is consulted-of by the Heav'nly

POWERS.

*Ejus commiserens Sortis Divina Potestas
Vt redeat Civis, consulit, Exul Homo.*

157. in. 1. 1.

Mercy and trueth are met together. Righteousnesse and Peace have kissed each other. Psal. 85. 10



I am cast out of thy sight, yet I will look again toward thy holy temple Ion. 2. 4.



MANS FELICITIE CONSULTED-OF.

The Argument.

*Whose wofull state the Heav'nly Powers pitie,
And doe consult to bring Him to their Citie.*

LOe then th' *All able God*, the God of Love
To help this helpless *Wight* Himselfe did move.
Which caus'd immediately, ev'n with th' intentiō

Mans Re-
demtion
propoun-
ded, and

A *flow* and sweet, but yet a sharp contention,
Amongst the Pow'rs of Gods own *Hierarchie* :
Some said it could, some said it could not be,
Some wisht it might, but knew not how it could.
Some knew it could, and also that it should.

discuss'd by
the Hea-
venly Pow-
ers ;

About this wretch thus sundry parts were taken :
As some would have Him sav'd, so some forsaken.

Pitie 'gan first with tender-hearted speech
For grace, the God of all Grace to beseech
On Mans behalfe : repeating all the story
Of his Creation ; how that He for Glory
Everlasting, not for everlast'ing

moved by
Pitie,

Shame and woe, was made in the beginning.
Albeit then He fell from that estate,
Yet sith O *God* thou diddest Him create

After the likenes of thy selfe to be
 A living Image of *Eternitie* :
 O then let not the Power of Sin disgrace
 This some-time glorious Man ! But show thy face
 Of *Mercy* unto Him, and to his Wife,
 And to their *Progenie* ! O grant them life !
 Life of Glory ! But first the life of Grace !
 So shall not *Sin*, nor *Death*, nor *Hell* deface,
 Nor blot-out of thy Book of *Blessedness*
 Their silly Soules now drown'd with *curshedness*.
 O hear ! ô help ! the glory will be thine.
 All hearts will praise thy *Mercy* so divine.
Pitie had thus her speech no sooner ended,
 But *Mercy* mov'd with *Pitie* condescended.
 And urg'd the same before th' *Eternals* throne,
 That favour might for *Pities* sake be shovne.
 Which *Iustice*, swolne with angry discontent,
 Oppos'd forthwith : saying, reconciliation
 Twixt *God*, and *Man*, without due recompence,
 Were wrong to *God*, to *Me* 'twere just offence.
 And therefore Sister *Mercy*, laid *Iustice*,
 Before you plead for *Man* take good advice.
 Enquire of *Truth* to know how the case stands,
 If pardon may be had ; and at whose hands :
 For take this as an *Oracle* most true ;
 " *Where wrong's not satisfi'd, no favour's due.*

granted by
Mercy :

resisted by
Iustice.

Doe you forbear, than *Mercy* straight repli'd,
 To speak of *Oracles* : let them abide
 In Truths all-knowing brest them to declare
 For resolution, when Suiters repaire.
 Nor think not, *Iustice*, think not that I fear
 That this my suit before *Truth* should appear.
 For I, to *Truth*, to any, or to all
 For their consent, will give consent to call.
 Hear then, ô *Truth* ! to thee we doe appeal,
 Doe thou to us this mystery reveal :
 And say, if not in me the power lies
 To work *Man* into Grace in h's *Makers* eies.
 Or if that *Iustice* in it have a share ;
 Resolve us this : speak *Truth*, and doe not spare.
 But sparingly did *Truth* begin to speak,
 Pretending she for such task was too weak ;
 When she indeed to meddle in't was loath,
 Because she knew she could not please them both.
 " *O this desire to please doth often hide*
 " *The secret truth, when Right and Wrong are try'd.*
 But she, nathles, because they both desir'd her,
 Spake to the point, that Heav'n and Earth admir'd her.
 I doe confess (said she) great pitie 'twas,
 That 'gainst his *Maker* *Man* did so trespass;
 As that thereby deprived of all Good,
 And with all Evill He depraved stood.

They ap-
peale to
Truth.

Truth re-
solveth.

I 3

But

But for that fact, that He Gods vengeance bear
Eternally, certes no pittie t'were.

" For better t'were that Men, that Angels all
Should aye be damn'd, than Gods *decree* should fall.

" But Gods *decree* will constant stand for ever,
And *Sin* and *Death* will alwaies goe together.

against
Mercy:

To plead Mans pardon then, sweet *Mercy*, *Dear*,
Till *Iustice* be aveng'd, doe you forbear.

For God did say to Man, in that same day
Thou dost transgress, thou dost thy selfe betray
To *Death*, and all th'extremities of Hell :

Which to endure in *wrath* I'll thee compell.

But God did jest, the Devill Man perswaded,
Who from obedience was soon dissuaded.

In earnest then that vengeance God inflict
Vpon the Man it stands with *Iustice* strict.

" For his *Decrees* God never will dissolve :

" But aye fulfils what once He did resolve.

Nor can Man for his fault make God amends,
Since by his fault his Powers all He spends.

Nor is't in you kinde *Sister* to relieve Him
From all or any one of h's pains which grieve Him.

For it directly makes both against Me,
And 'gainst our *Sister Iustice-Equitie*.

and fideth
with iu-
rice.

Wherefore dear *Sister Iustice* stoutly stand ;
Maintain thy right in this cause now in hand :

See

See thou yeeld not, without due *satisfaction*,
 To free the Man guilty of so foule *action*.
 Which if you should, you *God* dishonoured,
 And cruelly your *Selfe* abolished.
 And Me you banish from Gods Heav'nly throne,
 From whence the beams of *Truth* have ever shone :
 And then forth-with will lies, and errours vile
 Gods glorious Chair eternally defile.
 The summe of all dear Sisters then is this,
 That either Man for what He did amiss
 Must satisfie; which He can never doe :
 Or else must suffer pain of endless woe.
 This is the state which now doth best beseem Him.
 You *Mercy* may bemoane, but not redeem Him.
 The case once thus by sacred *Truth* made plain,
 Made tender-hearted *Mercy* to complain,
 That she her selfe, if she be thus restrain'd
 From pardoning, was needlessly ordain'd.
 For only Man, said *Mercie*, needs me most,
 VVhom since I may not help, my pow'r is lost.
 VVhat loss therefore to *Heaven* can accrue,
 If all the *Heav'nly Power's* I bid adue !
 Or if likewise those glorious *Angels* all,
 (VVho glory in't that they them-selves may call
 The Messengers and Ministers of Mercy)
 Be banished from their society

Wherupon
 Mercy
 complaineth,

VVith

expostula-
reth,

VVith other Angels ! who from Heav'n dismiss,
May from their due attendance then desist.

O Heav'ns ! In all the works of Gods *Creation*,
To his great glorie, his great *Mercie* shone.

And over all, in all He doth *preserve*,
Mercie doth never from his *Goodness* swerve.

And when likewise He ought doth *sanctifie*,
Mercie doth still that blessing beautifie.

And shall not *Mercy* Mans *Redemption* move,
VVhen to *have-mercy*, *Mercy* most doth love ?

Creation chiefly *power* doth require :

And *Preservation*, *wisdome* doth desire ;

Sanctification, *Holiness* respects :

Yet *Mercie* on all these her beams reflects.

And shall no *Mercy* in that office shine,

Which so restrictively I challenge mine ?

Namely, to pardon ? to remit ? forgive ?

Oh ! this is that, which makes *Mercy* to live :

Which if in *Injustice* Heav'ns will take-away,

Mercy must dye, and Mankind must decay.

& prayeth.

Father of Spirits ! ô doe as well delight

Of *Mercie* to be *God*, as *God* of *Right* !

This *Sin* *faln* Man raise-up t' integrity,

Or raise Me out from Heav'ns society.

What though He sinn'd ? alas He was but Earth !

Though dead in Sin ? thy *Grace* can give new birth !

Though

Thogh griev'd wth pains? O thou canst 'ford him ease!
 Though Hell gape for Him? thou canst Hell appease!
 Thou mad'st Him Thee to bless eternally:
 But damned Soules curse everlastingly.
 What glory will from Him to Thee arise,
 When He in burning Hell blaspheming lies.
 Restore Him gentle *God*! Restore Him then!
 Thou shalt be prais'd of Angels, and of Men.
 And *Me* thou crown'st with glory, and renowne,
 When over all! Wher-at *Wrath*'gan to frowne:
 And ere that she could end her *supplication*,
 Thus cut her off, with this sharp *replication*.
 Our Sister *Truth* did tell you truth of late,
 In saving Man *Iustice* you ruinate.
 But though for Man so earnestly you crave,
 Yet 'tis a Crown (belike) that you would have.
 Which, so you get, you nought at all regard,
 Though *Truth* and *Iustice* have no honour spar'd:
 Who notwithstanding are to *God* as dear,
 As *Mercy*; or what *Attributes* soe're.
 "But Heav'n & Earth shall know what *Truth* affirms,
 "Iehovahs *Zeal* for *Iustice* sake confirms,
 When mighty *Angels* did them-selves exalt,
 Down from the Heav'ns to Hels infernall vault
 I threw them instantly: how than?
 Can this proud worm? this trait'rous captive-Man!

K

That

Wrath in-
 terrupts
Mercy,

and join-
 eth with
Iustice and
Truth:

exalteth
Gods zeal,

That hath not pow'r weak motions to withstand,
 How can He scape the force of my strong hand?
 For, 'fore that Heav'ns should grant Man a remission,
 And not on some equivalent *condition*;
 Or that the Earth should yeeld Him *nutriment*
 By annuall-successive *increment*;

and threat-
 neth Mans
 punishment.

The fruitfull plains with *barrenness* I'll strike,
 And make his dwelling places *Sodom-like*.

The showring clouds I'll turn to banks of brasse:
 And th'Earth to iron that so fruitfull was.

The flintie Rocks to shivers I will tear,
 And kernell-sands to mightie mountains rear.

The gladsome day, and rest-affording night,
 That by their intercourse had wont delight,
 I'll turn to timeles motions, never changing
 Their constant changes of unconstant ranging

Among th'*Infernall Furies*; where the Man
 Shall be tormented while those *Furies* can.

To plague Him thus, is rightly to reward Him,
 From which, nor *heav'n* nor *earth* shall ever guard him.

Yea all the forces they are able make,
 As *thunder*, *lightning*, *famine*, *plague*, *earth-quake*:

And whatsoever else, as *grave*, and *hell*,
Angels, and *Devils*, all I will compell

To become furious Agents in the cause:
 So strict and pow'full are *Iehovah's lawes*.

Thus

Thus as *Truth* said, Mans state you may bewail;
But to redeem't, you never shall prevail.

Peace here-upon (for *Mercy* could not answer,
She was through *Wraths* peremptory censure
So speechless grown, and heartless; like to fall:
But *Peace*) stept-in, affected like to all,
And with soft speech did sweetly moderate,
What these her Sisters could not arbitrate.

Peace mi-
tisateth
Wrath:

First she began with mildest *exhortation*
To move them to take heed of *emulation*:
“ For that (quoth she) doth often kindle hate;
“ The bane of *Bliss*, and ruine of a *State*.
We Sisters are, in one we must consent,
And not by strict exactions once dissent.
We know our parts, wyherfore let be our care
Them to discharge, as it comes to our share.

You *Wrath*, *Truth*, *Iustice*, ye desire no more,
But as Man sinn'd, so Man be plagu'd therefore.
Well, fear it not: but constantly expect
The constant *God* will duly it effect.
And Sister *Mercy*, you desire no less;
Than for *Mans Sin* that *God* give forgiveness.
Desire so still: that by importunitie
God may be mov'd to grant him immunitie:
Which yet beleve it may not prejudice
Th'invioable right of strict *Iustice*:

pacifieth
Iustice, and
Truth;

cheareth
and anima-
teth *Mercy*:

Nor any of our worthy *Sisters* dear,
 VVho equally to God are seated near.
 And though nor *you*, nor *I*, *Iustice*, nor *Truth*,
 Can see the mean wherby our *God* renu'th
 The broke estate of *miserable Man*;

and admo-
 nisheth to
 refer the
 cause to
Wisdom.

Yet certainly our Sister *Wisdom* can.

" For what so'e're our *Sov'raign God* decrees,

" She th'equitie therof alwaies fore-sees.

" Yea she deviseth things beyond all thought :

" And then propoundeth how they may be wrought.

" And happy they, whose actions she directs,

" For only them in favour *Gods* respects.

To her therefore have ye recourse for this,

And ye shall see, she'll not devise amiss.

They ap-
 plaud it :

Herevith was *Mercy* inwardly well pleas'd :

Truth, *Iustice*, *Wrath*, were ev'ry one pleas'd.

T'o *Wisdom* then they all referr'd the cause :

Wisdom
 underta-
 keth it ;

When she (making a long, but decent pause,

" For *Wisdom*'s alwaies slow to speak enclin'd,

" She doth so duly ponder all in minde.

When she) this controverted cause had waigh'd,

She orderly the same before them laid.

openeth it,

The one side pleads (quoth she) that since *Man-kind*

From *Life* to *Death* by *Sin* are all declin'd,

Then *Death*, due wage to all our *God* must give,

Else can nor *Wrath*, nor *Truth*, nor *Iustice* live.

If all Man-kinde (the other side replies)
 Must suffer Death for their iniquities ;
 No pitie had of any in Gods sight,
 Then *Mercy, Pitie, Peace*, are banisht quite.
 So prejudiciall then, since th'issue is,
 That Man, or sav'd, or damn'd, all is amiss :
 Iustice, if sav'd ; but Mercy, if He die ;
 That th'one of these perforce from Heav'n must fly :
 And many other of our Heav'nly train
 Shall therby base indignity sustain.
 My doom is this ; To salve, and keep all eav'n,
 That Man by *Death to Life*, by *Hell to Heav'n*
 Shall take his course. T'enabl'Him for which end,
 Let all the punishments *Iustice* can send
 Be all made good : yea *Sin*, and *Death*, and *Hell*,
 And whatsoever most with Evill swell
 Let all of them be made good unto Man,
 And then let *Wrath* inflict ev'n what she can.

decideth it

So *Mercie* may for Mans Sin satisfie,
 And *Iustice* punish Mans *iniquitie*,
 Most rev'rend *Truth* exactly shall appear :
 And austere *Iustice* strictly dominere.
 Consuming *Wrath* shall sweetly be appeas'd :
 And all-preserving *Mercy* shall be pleas'd.
 Remorsefull *Pitie* shall be highly praised :
 And death-deserving *Man* to new life raised.

and ascribeth to every one their due.

Contentment thus we Sisters all may have,
 And all of us accomplish what we crave.
 So God in all, and of all shall be knowne,
 The God of Life, Death, Glory, Praise, Renown.

Her decision
 is applauded.

No sooner *Wisdom* had this case decided,
 But *Heav'n* and *Earth*, who stood by Sin divided,
 Were both of them with wonderment astonisht
 At th'equity of what she had admonisht.

Reasons
 Quere:

All things with joy 'gan instantly be cheared,
 As soon as hope of reconcilment 'peared
 Twixt *God* and *Man*. Yet *Reason* made this *Quere*,
 How Sin? how Death? how Hell? so dark! so dreary!
 How these could be made good? since for Mans fall
 They are the pain to plague the Man withall.
 To second this, saith *Truth*, there's none so good,
 That ever yet did spring from tainted blood,
 VVho Mans depraved Nature could controule
 By changing *Ill* to *Good*, to save his soule.
 To change *Ill* into *Good*! tis to create;
 A work of infinite Pow'r: wherefore no state
 Of finite force can be so virtuall,
 As to make Death to Life effectuall.
 " By Sin Man did an infinite Pow'r offend,
 " Which none but infinite Pow'r can amend.
 Neither can *God* Mans *Mediatour* be:
 For who offended was by sin but He?

'Tis

'Tis God in *Iustice* that looks for amends ;
 Therefore not *He*, which satisfaction sends.
 Who then is it that makes this *Evill*, *Good* ?
 Nor *God*, nor *Man* : by *Reason* they'r withstood.

Tis I, quoth *Goodness*, I as *Wisdom* bod,
 Will heale Mans sores, and make all eav'n that's od.
 Ple make his *Evill*, *Good*; his *Death* the way
 Wherby eternall *Life* attain He may.
 Ple yeeld my selfe, my uncorrupted *Essence*
 To purifie his *Soule*, his *Sp'rite*, his *Sense*.
 Yea here (behold !) I offer all I have :
 Ple with-hold nought that's needfull *Man* to save.

Quoth *Truth* again, kinde *Sister* you doe well :
 You offer more than Angels tongues can tell.
 Yet cannot your beneficence alone
 Vnright'ous *Man* with right'ous *God* attone.
 'Tis more to reconcile *Man* to his Maker,
 Than one can doe, who ere be th'undertaker.

When *Charity*, who all this while attended,
 Did understand how *Goodness* was commended
 For her kinde offer : and withall did hear
 No one of th'Heav'nly *Pow'rs* sufficient were
 Both to begin and end that work for *Man* :
 She straight with love inflam'd, like light'ning ran
 From Heav'n to th'Earth ; and back again, and so
 Incessantly still posted to and fro,

to which
Goodness
 answers.

Truth re-
 plieth that
 Reason is
 not yet sa-
 tisfied: for
 one alone
 cannot
 make satis-
 faction.

Whereup-
 on *Charity*
 inciteth all
 the divine
 Powers

And

And never ceas'd, till she had through-perswaded
 All *Pow'rs* that ever Heav'n and Earth invaded :
 (Not only those whose names y'have heard enroll,
 But all the rest that Heav'nly functions hold.
 As that high vertue low *Humilitie* ;
 And never-daunted *Magnanimitie* ;
 All wrong-enduring humble *Patience* ;
 And *Fortitude*, *Pow'r* of *Omnipotence*.
 These, as was said, and all the rest that dwell
 In heav'nly Pallaces, were pleased well
 To bring their force, and joyn in unitie
 To purchase Man that same immunitie
 That *Mercie* crav'd. Loe then they all did meet,
 And prostrate fell at the *Eternals* feet ;
 Commending all they had to be employ'd,
 To save the Man, that Sin might be destroy'd.
 Yea severe *Wrath*, that late so strictly stood,
 To punish Man ; now vow'd to be so good,
 As (after worthy satisfaction tane
 For Mans offence) she would thence-forth refrain
 Old torment to inflict for new offence,
 When'ere he came in humble penitence.
 The like did *Truth* ; all *Graces* did the like :
 And kissing each heart-joyning hands did strike.
 But *Mercie* here was the most joyfull Sister,
 When all of them thus promist to assist her ;

to joyn in
one for the
business.

They all
meet and
promise
assistance.

She

She weighed not what task she under-went,
 Since, to save Man, they all had giv'n consent.
 When *God* th' All-ruling King of Heav'n did see,
 How sweetly they did all in one agree;
 He let them know that now He was contented
 Man should be sav'd, since they in one consented.

God ap-
 proveth
 their con-
 sent : and

And here, behold, sayes this great gracious *King*,
 Ile now declare how this same wondrous thing
 Of Mans *Redemption* shall be brought-to-paſs :
 Which doth both Mans and Angels *pow'r* surpaſs.
 Ev'n I, that by my *word* the *World* did frame ;
 That dwell in light, and am Light of the same ;
 That all things made, whom *Nothing* can annoy ;
 That nothing need, and all things can destroy :
 That pow'rfull *Word*, that true *Selfe-Light* of mine,
 That out of darkness did creating shine,

declareth
 how Mans
 Redempti-
 on shall be
 wrought ;

I say, that Self-same *Word* I'll send to take
 Mans Essence Personallly ; and so partake
 With Man of humane Nature : that so *He*
 Of divine Nature may partake with *Me*.
 And for this purpose, loe ! A Virgin-Mother
 Shall by my Sp'rit conceive, and by no other :
 And when the Time of fulness comes, bring-forth
 That heav'nly-humane Seed of inf nite worth.
 In whose *Person* two Natures shall be knit,
 The *God-head* bodily, Man-hood in it.

by his
 Word in-
 carnate,

So God, and Man, yea God-Man shall He be,
 The second Person of our Trinitie,
 In whom all Graces really shall dwell,
 With all Mans Pow'rs to make Him Men excell.
 Whose office is our sacred will t'obey :
 And for Mans breach thereof Mans debt to pay.
 In whom with Man we will be fully pleas'd,
 All rigour of our wrath b'ing quite appeas'd.
 No other Person th'Earth nor Heav'ns contain
 That able is such favour to regain.
 Yea none can be the sinless Saviour
 Of sinfull Flesh, save One of inf'nite Pow'r.

to fulfill
 righteousness, and to
 suffer punishment
 for Man.

For which
 work He
 promise th
 to enable
 the messias.

All pow'r therefore, I'll pow're into his hand,
 That He not only ever may withstand
 All Satans base malicious temptations ;
 Or all Mans vain and carnall inclinations :
 But also may full satisfaction make
 For all Mans Sin, when Justice it shall take.
 Which penalty that He may under-goe,
 Ev'n Mortall-like to shame-full death and woe,
 His sacred Body shall be basely bound :
 Though Sin and Ill shall nere with Him be found.
 " For since He stands in Malefactors stead,
 " Justice may justly Him to torments lead.
 " And since again that Sinners stand in Him,
 " As He is Righteous, so count we them.

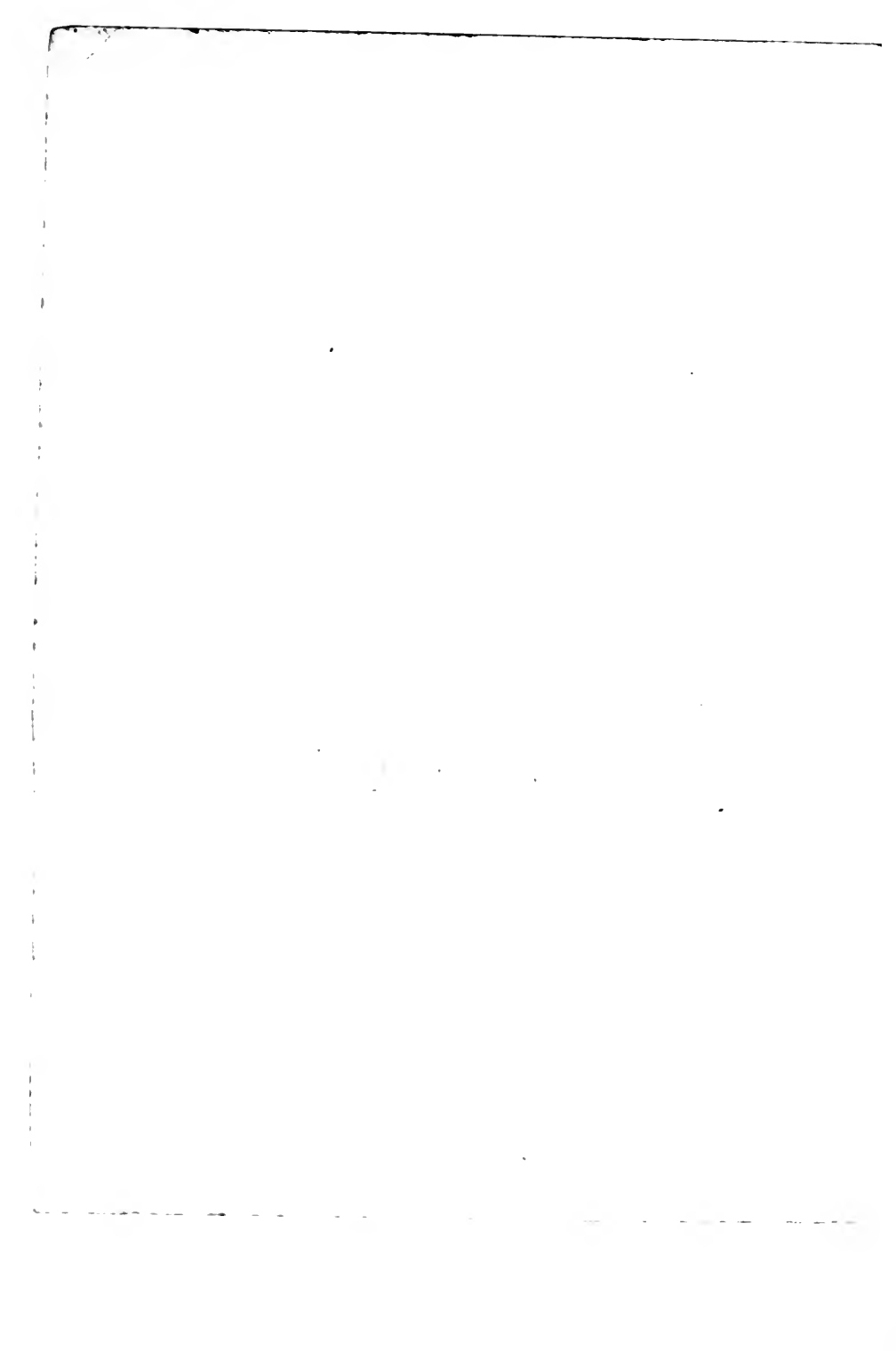
This

This is our will : yea this have we decreed,
 Wherby from servile state Man shall be freed :
 And for these ends, that *He* perform them all,
 All our own Pow'rs shall serve Him at his call.

This gracious promise made, most firmly stood
 A law unchangeable ; approved good
 To Man, and to his whole succeeding Race
 As they t'have faith therein obtained Grace.
 And though to *Israel* t'was first made known,
 Yet was the light thereof to th'*Gentils* shown :
 They holding Him their glorious *Consolation* ;
 These, their comfortable *Expectation*.

And thus for many Ages both were fed
 With saving-health from this *Seed* promised.
 For soon as God this saving-promise made,
 It made them live that to beleev'e't assai'd :
 And that as well before *CHRISTS* Incarnation
 As after his most glorious Exaltation.

This promise was found effectually upon the revealing of it, both to Jew and Gentile.



THE
BLESSED MAN,

Setting-forth

MAN'S FELICITIE,

In that His

REGENERATION

Is

Procured.

*Verbera, sputa, crucem Verbum patitur Caro factum,
 Vi vivat Caelis, morte solutus Homo.*



M A N S F E L I C I T I E P R O C U R E D.

The Argument.

*To curst Death then C H R I S T Himselfe doth give ;
That blest in Heav'n, Man freed from Death may live.*

THis *Christ* was He, that was that promis'd Seed CHRIST
That long was long'd-for : who (though God in
Yet that He might be also very Man, (deed,
And so an equall *Mediator*) ran
Sun-like through all the *Signes* of humane race,
Appearing first in blessed *Virgo's* face.
Who all the World contains, was now contain'd conceived,
Within Her happy wombe : who still remain'd
A spotless Virgin ; and anon the Mother and born.
Of her first *Father*, *Saviour*, and *Brother*.
" *A Virgin-Mother of a Son a Father,*
" *The World nere had, shall nere again have either.*
When He was born, such joy was at his birth,
That Heav'n and Earth did eccho with the mirth.
Yong *Iohn* un-born, old *Simeon* halfe in's grave,
Poore *Swains*, rich *Sophies* in Him comfort have.
Sing then for joy, sing still, sing, doe not cease :
For now is born the *Saviour King* of peace.

Hc

Being one
Person He
is joyntly
described
in his Di-
vine and
Humane
Nature.

He was the richest (*He* was poorest) born :
Right Heir of all : (of all the most forlorn.)
The great Creatour *He* : (poore little Creature.)
Not made as *God* : (made Man of fleshly feature.)
Maker of all lawes : (all lawes fulfilling.)
Th' Author of all life : (to die most willing.)
The fair'st of Men : (of Men the most defil'd.)
Aye-King of Bliss : (of woe the cursed Childe.)
Infinite each way : (each way *He* greater grew.)
All good, no ill, (all humane frailties) knew.
Admired of the wise : (contemn'd of fooles.)
Confuted greatest Doctors in their Schooles.

His works.

None ever spake like Him, He spake so well ;
Nor wrought : yet was He counted Prince of Hell.
Whose words, whose works, who *Mary-like* do ponder,
Have all their hearts ev'n fill'd with joy and wonder.
He rais'd the *Dead* ; gave health ; gave sight to *blinde* ;
Conquer'd the *Devils* ; calm'd both *Seas* and *Winde* :
Was alwaies doing good ; or suffering ill ;
That so all right'ousness *He* might fulfill.
All vertues flow'd from Him, all graces shin'd
Clearly in Him : in Him all Pow'r's combin'd.
He was the fountain of all harmless mirth ;
With smiling cheeks, yet nere sent laughter forth :

His inter-
tainment.

But tears, alas ! and heavy sighes, and grones,
And stripes, and blowes, and scoffs from wicked ones
Were

Were oft his fare : and stead of dainty diet,
 Hunger and thirst, and weariness for quiet.
 Such though He was, yet was his usage such :
 Some lov'd Him dear, some hated Him as much.
 Concerning Him the *World* stood all divided :
 Few thought him God, the most such thoughts derided.
 " Blinde Soules that could not see when true Light
 " From God's own face on earth to ev'ry one; (shone
 " Which graciously did offer unto all
 " Soule-saving beams of Light celestially.
 " This soule of mine, I'm sure found light of Grace
 " By th'eye of faith fixt on his glorious face :
 " Which wholly was till then averse to Good ;
 " Prone to all Ill ; and in corruption stood.
 " Yet was't reclaim'd, and quickly better reason'd,
 " B'ing once by *faith* in my *Redeemer* season'd.

What the
 world
 thought of
 Him : few
 well ; most
 ill.

Some few there were left all to follow Him :
 Esteeming all too base to fellow Him :
 And joyfully receiv'd *Him* as their *Lord*,
 Deriving their salvation from his *Word*,
 For when they heard his *words* were *Oracles*,
 And saw his *deeds* no less than *Miracles* ;
 They did conclude He was the very same,
 That had for all *Salvation* in his Name.

How dearly
 He was
 affected of
 those few.

But for the most part *Kings* and *Potentates*,
 Their *Officers* and chiefest *Magistrates* ;

How the
 great ones
 band a-
 gainst him.

M

Though

Though 'mongst themselv's they were at hot defiance,
 Yet against Him they joyn'd in leagues alliance :
 Seeking by secret fraud, and open strife,
 The dire destruction of this *Lord of Life*.

The Multitude at first applaud him,

The giddy-headed brainless Multitude,
 (Whom great Ones hold in slavish servitude)
 Adoring Him with shouts of joy did sing
 At first, *Hosanna!* save us *Lord our King!*

but after to humour their great ones de-side Him,

At last their throats, blaspheming Him, they stretch,
Hosanneca! now save thy selfe thou wretch!

“ O blessed Lord ! how balefull was thy state !

“ When so great love was turn'd to so great hate !

“ How vain is it to feed on popular breath !

“ Which causelesly is cause of *Life*, of *Death*.

As here a *Man-destroyer* these refus'd ;

And to destroy this *Man-preserver* chus'd.

Thus basely humour'd they their Sovereigns

These Kingly Rebels, in their base designs :

Affaulting often at their fittest seasons

This King of Kings by stratagems and treasons.

They watch,

But yet He liv'd, for all their vile intent,

No Lambe so meek, no Dove so innocent.

Who if H'ad pleas'd had pow'r his *life* t' enjoy :

To destroy *Death*, yet it let *Death* destroy.

This graceless *Crew* enrag'd with hellish spight,
 Sought daily thus to quench this *Light of Light* :

And

And trait'rouſly attach't Him as a Thieſe,
Then led Him bound to be judg'd by their Chieſe :
Who worthily judg'd Him unworthy dye,
And yet to *Death* gave Him unworthily.

attache,

arraign,

condema,

That heady-headleſs *Rout* then headlong ran
'Gainſt this clear innocent condemned Man :

Purſuing Him to *Death* with living hate,
Who being dead became *Deaths* deadly bate.

and kill
Him.

For with their lingring torments though He dies,
Within three dayes his God-head makes Him riſe.

" But tell me here, *dear Saints* ! *ô God* come tell me !

" (The various thought of theſe doth overwhelm me)

" Whether their hate, his death, I ſhall deplore ?

" Or elſe his Love, and Life in *Death* adore ?

" Their *deed*, no doubt, all good men doe deteſt ;

" But that of *his* ! who counts it not the beſt ?

" To murder Him that gives Life unto all !

" Let all that Fact moſt execrable call.

Abash't ther-at was th'*Earth*, the Sun, and Moon :

For *Midnight-light* was then *Day-light* at Noon.

But when *He* roſe, the Sun came dauncing-out,

And graves did ope, and Saints for joy'gan ſhout.

Thus whiles *He* liv'd, *He* lived but to dy,
That by his *Death* *He* endleſs Life might buy
For Man : for his pure blood in ſacrifice
Once ſpent, was held of meritorious price.

The end of
his death.

Their man-
ner of kil-
ling Him.

But long, alas ! long was my Lord a-suffring,
Ere *He* could fully finish-up his offring.
Their dev'lish *malice* was so odious
They sought to make his *torments* tedious ;
By slow degrees inflicting on Him pain
To make it long ere they would have Him slain.
Nor was his pain from them so tedious,
As to Him-seife incomparably grievous.
His constitution pure, his unstain'd sense,
Most apt to feel the smart of each offence.
His blessed Body though to curs'd Death
He gave, to pacifieth' *Almighties* Wrath.
For by his suffring *He* did under-take
To pay Mans debt of Sin for Iustice sake.
Setting Himselfe a mark, wher-at ev'n all
Might sling their darts of envy, spit their gall.
The Devils then stir'd-up those dev'lish men,
Who spent their venom all upon Him then.
Each rascall-Iew, whose fury yeelded might,
How to torment *Him* made it his delight.
They stript *Him* nak'd, then cloathed *Him* in scorn,
And scorning crowned *Him* with plats of thorn.
His Head, his Face, his Side, his Hands, his Feet,
They beat, they wound, they pearc'd. And yet as meet
To honour *Him*, they bow'd as to their King :
Which to *Him* glory, to them shame did bring.

For

For they like wretches gloried in their Shame:
Not shaming once to make his *Death* their game.
To see the *Lord of Life* to *Death* thus bound,
Those few that were his friends it did confound.
One had forsworn *Him*: one had *Him* betrayd.
Not one, but all forsooke *Him*, all afraid.
Nor thus alone, but which encreast his pain,
The *Deity* now seemed to refrain
To look on *Him* with shows of chearfull Grace;
And in fierce wrath to turn-away the face.
“ Which doubtless was to *Him* more dolourous,
“ Than all that all could doe, notorious.
And strictest *Iustice* all this spight maintain'd:
That, was *He* less than infinitely pain'd?
All these thus heapt on *Him*, oh did not they
Make't known to all *He* was a publick prey?
When carnall men, *Him* trait'rously convented?
Vnjustly judg'd? mockt? whipt? to death tormented?
When friends forsook *Him*? when by foes cast-down
To all contempt? when *God* did seem to frown?
T'endure all these? oh! it was a very Hell,
Which tongue (which thought) cannot conceive to tel.
All these *He* felt, all these *He* over-past;
Into all these it was Mans Sin *Him* cast.
They punisht *Him* for sin, who no sin knew?
And that to *Death*, from whom their *Life* they drew.

But though as Man to Death they led *Him* bound

The effects
of his
death.

As *God*, *He* did them all in Death confound,
Making *Sin* lose his *strength*; *Death* lose his *sting*;
Hell lose his *triumph* through *Christs* *suffering*.
First let *He* them prevail 'gainst *Him* at pleasure,
Till that by an immeasurable measure
Of pain assign'd, *He* had discharg'd the debt,
That rigid *Iustice* for Mans *Sin* had set.

His Resur-
rection;

Then did his God-head gloriously appear,
And his tormenters inly shake for fear.
For maugre them, *He* rid *Himselfe* from pain,
Himselfe enliving his dead body slain:
Enabl'ing it to live, not as afore
To dye; but so live as to dye no more.

Ascension:

For Champion-like after the victory,
He did ascend to his own seat of Glory.

and Glori-
fication.

Where *He* enthroned sits, wearing the crown
Of all his *Fathers* Glory, all his own.

“ Whose heav'nly Scepter swayes all earthly Kings.

“ Whose Spirit to his *Church* all comfort brings,

“ Whose *Goodness* makes mans life a Life of *Grace*,

“ All *Evill* to elchew, all *Good* t' embrace.

(For *He* had sent before, with large Commission
Faithfull Ambassadors to give remission
Of all Mans past offences; and to call
Him by new *Grace* to keep Gods Precepts all.

Which

Which *acceptable time* of Grace once ended,
 This conqu'ring glorious King completely tended
 VVith thousand-thousand *Angels* arm'd with pow'r,
 VVill terribly descend, as in a show'r
 Of flaming fire, to render vengeance due
 To that rebellious unbeleev'ing Crew,
 That his milde Precepts stubbornly refus'd;
 And their own carnall mindes to follow chus'd.
 Nor will his comming be to these selfe-foes
 More terrible; than joyfull unto those
 His friends, that in chearfull *obedience*
 In *Faith*, and *Hope*, and humble *Patience*,
 At that his glorious return expect
 To reap of all their labours the effect.
 " For though they Sinners were, their sins yet laid
 " On Christ his *Passion*, the debt is paid.
 For sith *Christ* dy'd for *Sin*, and *Sin* had none,
 Sins debt was paid by that his *Death* alone.

Thus *Christ* b'ing free, for Mans Sin became bound.
 Thus *Sin* bound Man through Christ was guiltles found.
 Thus was the *Lord* enthrall'd, at last enthron'd.
 Thus was the *Slave* enlarg'd, and God atton'd.

VVhich being done, Mans enemies b'ing foil'd,
 The Tort'ers torments 'gainst themselves recoil'd,
 Disabling them his welfare to impeach,
 VVhen He for help, his faith to Christ doth reach:

His com-
 ming to
 ludgment.

For

For ev'n for Man, as for *Him selfe Christ* had
 Pow'r to resist, and overcome the bad,
 And base assaults of th' enemies of Grace,
 That would from endless *Bliss* Mans soule erace.
 Yea this puissant matchles *Conquerour*
 Not only did expell Sins venom, rancour;
 Or satisfie for Mans *Iniquitie*;
 Or re-invest Him selfe in *Majestie*:
 But also did Mans *Nat'rall Pow'rs* controule,
 By breathing *life of Grace* into his Soule.

Mans Na-
 turall parts
 refined.

His *Intellect* He did illuminate
 With beams of Truth: all *error* dissipate.
 He his *Affections* all did sanctifie:
 And his crookt-perverse *Will* did rectifie.

For howsoe're Mans *will* was first made free,
 As well to *Good*, as to *Iniquitie*:
 But choosng Ill, in Ill confirm'd it stood,
 Yet Grace in Christ reclaimes it all to Good.
 Yea Grace converts his Bodies *Faculties*
 To the right use of their *Abilities*.

His Head, his Feet, his Tongue, his Heart, his Hand,
 Moved by Grace, to Good inclined stand.
 And all Mans other parts, b'ing all declin'd,
Grace doth reduce into their proper kinde.

And though Gods *Image* in which Man was made,
 By Sins approach was totally decaid;

That

That He could then, nor doe, nor think aright,
 All was so faulty in his Makers sight.
 Yet is't by Grace in Christ so well refin'd,
 That God with Man-renew'd no fault will finde.
 For Man thereby is all so purifi'd,
 As that He can Gods fiery triall bide.

Nathles though Christ redeem'd Him perfectly,
 Yet what He doth, He doth imperfectly.
 For old *corruption* still sticks close unto Him,
 And all's imperfect that is known come from Him.
 Which *imperfections*, Christ the perfect heals,
 Affording perfect help under his Seals
 Of those two saving-Sacraments: for, by
 The first of them Christ biddeth Him relie,
 That all the leaven of Soule-slaying Sin
 Wherewith He poison'd was, is purged clean.
 And He thenceforth by Grace renewed stands,
 Though weakly, yet to doe what God commands.
 In which, when He through humane frailty falls,
 By new-inspired Grace his Saviour calls,
 Reclaiming Him; and bids Him first abhor it,
 And bring forth fruits of due Repentance for it:
 Laying his hand, his constant hand of Faith
 On that *Obedience* his Saviour hath
 To all Gods Lawes in full perfection wrought
 In's Life, in's Death: beleev'ing He hath bought

Man's cor-
 ruption &
 Sin

abolished

by Bap-
 tism:

and the
Lord: Sup-
per.

The full *remission* of each sev' rall Sin,
That he through want of Grace offended-in;
And so in humble confidence appeal
Vnto the cov' nant of that other *Seal*,
Trusting that guilt of Sins both old and new,
With whatsoever can from thence accrue,
Are all abolisht: if He strive to rise
By Grace, from Sin, to holy exercise.

The mis-
eries of this
life sweet-
ned.

And though in this his *military strife*
To please his God by *holiness of life*,
Some bitter storms of Miseries befall Him;
Yet Grace so calmeth them that none appall Him.
For He is taught to trust on his *Protectour*,
Who, sorrows how to bear, was his *Directour*.

Is He from *Regall Dignity* depos'd?
Is He to *basest Povertie* expos'd?
Is He to *joyless banishment* cast-out?
Is He with *deadly foes* beset-about?
Is He with *foulest slanders* vilifi'd?
Is He for fairest *qualities* envi'd?
Is He with *Bodies pain* distempered?
Is He with *griefe of Minde* entortured?
Is He by *faithless friends* to danger set?
Is He in stead of *joy* with *sorrow* met:
Is He with *shame* to live, or die, made thrall?
Is He with one of these? Is He with all?

It matters not : His *Saviour* hath afore Him
 Endur'd them all; and in all doth restore Him
 To this true light of *Grace* : to know his state
 Is from Gods certain *love*, though seeming *hate*.
 To give God hearty thanks when things work well,
 Or take with silent patience what comes ill.
 And then cross *Accidents* Him none can move,
 B'ing all substantiall tokens of *Gods love*.
 " For though't be true, great troubles on Him chance,
 " 'Tis also true, God sends deliverance.
 And greater ones, nay none so great betide Him,
 As did to *Christ*, when *God* it seem'd deny'd Him.
 (It seemed so to seem:) so though to Man
 Sometimes they seeme hopeles of help : yet can
 Th' *Almightie* God, the *Father* of all aid,
 No more forbear to help *Man* so dismayd,
 Than dearest Mother can her *dearling-Son*;
 Who newly born, unholpen is undone.
 From's infant-cradle to his dying-bed,
 The Man is still by *God's* Grace succoured.

And in his Death, what waves soever tosse him,
 Be't sense of pain, or pangs of fear that crosse him,
Christ bids him fix his hopes in h's wounded side,
 For He Deaths killing instruments hath tri'd,
 And spoil'd them all. None then hath pow'r to sting
 His Soule to death : they'r *Porters* it to bring

His death

is made the
way to e-
ternall life:

From-out Deaths gastly dungeon to the Hill
Of Heav'nly Life ; where Heav'nly joyes it fill.

where He
is reward-
ed

Where *Christ, th' Al glorious King* with glory crown'd,
Crowns all his subjects that are loyall found,
With his own glory : making them all *Kings*,
Enjoying *Him*, in *Him* t' enjoy all things.
Thus Grace conducts Man through the miseries
Of Life and Death, to Heav'ns felicities.

with joyes
positive:

VVhere no *misfortune, cold, nor hunger* dwels :
VVhere no *proud hope* Him with *ambition* swels: (head:
VVhere stormes of clowding cares none hang o're's
VVhere pale-lookt sickness nere sends Him to bed :
VVhere fearfull dreams affright Him not asleep :
VVhere crasie *Old-age* on Him cannot creep :
VVhere *fatall vespers*, ill-portending stars :
VVhere bloodless fear, where noyse of bloody wars :
VVhere none of these to vex Him once are found :
VVhere no false shoves, but true delights abound :
VVhere alwaies is the absence of all evill :
VVhere never comes nor *Sin*, nor *Death*, nor *Devill*.

positive.

VVhat e're is to be wisht, b'ing wisht is there:
All *Knowledge, Goodness, Truth, Content*. And where-
So'e're He turns his eye, or care, they light
Vpon some welcome objects of delight:
So what He hears, or sees ; He sees it raise
Ioy to Himselfe, and to his Maker praise.

“ Pray

“ Pray there He *needs* not : *Pray'r* complains of *need*.

“ *Need* breedeth *Pain* : and *Pain* *Complaint* doth breed.

“ But no *Complaint*, no *Pain*, no *Need*, no *Pray'r*,

“ *Hosannas* none : all *Alleluiahs* there.

His *Body* there's not subject to corruption :

His *Soule* new cloath'd with flesh shines in perfection:

His employ-
ment in
Heaven.

His *Soule* and *Body* both in one rejoyn'd,

Finde fulness of all joyes in *One* conjoin'd.

“ Which fulness join'd to Him, Him nere accloies :

“ And yet such fulness alwaies He enjoyes.

His *Senses* all on perfect objects feed :

His *Faculties* aright their actions speed.

His *Appetities* are all acquieted :

His *Parts*, his *Pow'rs*, are all engloried.

His *Bliss* is this, He's endlessly employ'd,

In blessing Him *Destruction* hath destroy'd :

And op'ned wide Heav'n's narrow gate to those,

That in *Christ's* Death their hope of life repose.

No other Heav'n, no other Help He hath

To scape the Hell of Gods eternall wrath,

But to beleeve : and by his *life* disclose,

That for Him *Christ* did dye, and for Him rose.

In which *Beleeve* He lives ; and *living*, dies ;

And *dying*, lives ; his *life* immortalize.

And in this *Faith* He's confident to plead,

When He at Gods *Tribunall* shall hear read

His plea at
the bar of
Gods
Judgement

The *Bill* of his *Indictment* for h's offence ;
 Not guiltie Lord : thy dear Sons *Innocence*,
 And his most *perfect-perfect observation*
 Of all thy *Lawes* ; his upright *conversation*,
 His *bitter-bitter Passion* on the tree :
 O these ! ô these have paid Sins debt for me !

Tis true indeed, my Sins thy *Wrath* provoked,
 Most dreadfull *Judge*, and I with guilt stood yoked,
 To feel the smart of horrid *Death* and *Hell* :
 But such sweet gladsome newes thy *Truth* doth tell,
 That in thy Son, sith *Wrath* and *Mercy* kist,
Wrath hitting Him, in *Iustice* I am mist.
 Which double *Iustice* may be equall rang'd,
 'Cause *Sin* for *Grace*, and *Grace* for *Sin* we chang'd.

Thy Son my Lord was perfectly so pure,
 As, had not I on *Him* my Sins fixt sure,
 And clad my selfe with his bright-shining *Grace*,
 Not *Him*, but Me, *Death* had had pow'r t' embrace.
 Then stead of me, sith *Wrath* seiz'd on thy Son,
He ther-by *Death*, I ther-by *Life* have won.
 This is my rest : I rest upon my Lord :
 Lord let me live according to thy *Word*.

The issue
 of his plea.

The *Man* in this strong confidence of his
 In *Life*, in *Death* no whit deceived is :
 For *God* on *Him* in *Mercy* doth bestow
 What he to him for his *Christs* sake doth owe.

First *Life of Grace*, with some false woes oppress :
Next *Life of Glorie*, with all true joyes blest.
Which woes are truly called false : for why ?
They vanish straight like mists or cloudy Sky :
And then come-in (to make od reck'nings eav'n)
Th' eternall, true, substantiall joyes of Heav'n.

In th' *Interim* whiles He is militant,
In honest labours He is conversant :
Vsing the things with sober moderation,
That God affords Him for his Preservation.
Abusing nothing ; ord'ring all aright,
As alwayes being in his Makers sight.
If God give *much*, He thanks the Giver *much*;
Or if but *little*, yet His Heart is such
As He's content : for that his *little* serves
To let Him know 'tis more than He deserves.
'Mongst whom He lives, He lives with warie eyes,
That He nor envie Rich, nor Poore despise.
And with his Equals He just equall waighes ;
Nor up, nor down, for fear or favour swaies.
To all He's friendly, humble, charitable,
Iust, constant, chearfull, patient, peaccable.
And waits all turns when with heart, hands, & voice,
He may or work, or rest, sigh, or rejoice.
As turns and returns turn Him many waies,
So still He turns his heart to pray or praise

The great All-turning God: who for Mans good
Turn'd Death to Life; hard Rocks into a flood.

" Whose *Greatness* is so good! *Goodness* so great!

" As Mans most worthy praise, when most complete

" Is all-unworthy, the all-worthy fame

" To blazon-out, of Gods most worthy Name.

Nathles to doe his best Man stands resolv'd:

But wishes daily that He were dissolv'd;

That so He might send forth some perfect strains

Of perfect glory 'mongst the glorious *Trains*,

That spend their nere-spent time in holy layes,

Chanting-aloud their *Alleluiahs*. (ly,

Till when 'mongst Saints on earth assembled thick-

He cries to Heav'n: ô come *Lord Iesus* quickly!

Lord Iesus, come! the end of all I crave.

I crave the end of all, my Soule to save.

To save my Soule, *Lord Iesus* no time spend.

Spend though to 'gin that time, time cannot end.

FINIS.



Triumphans.

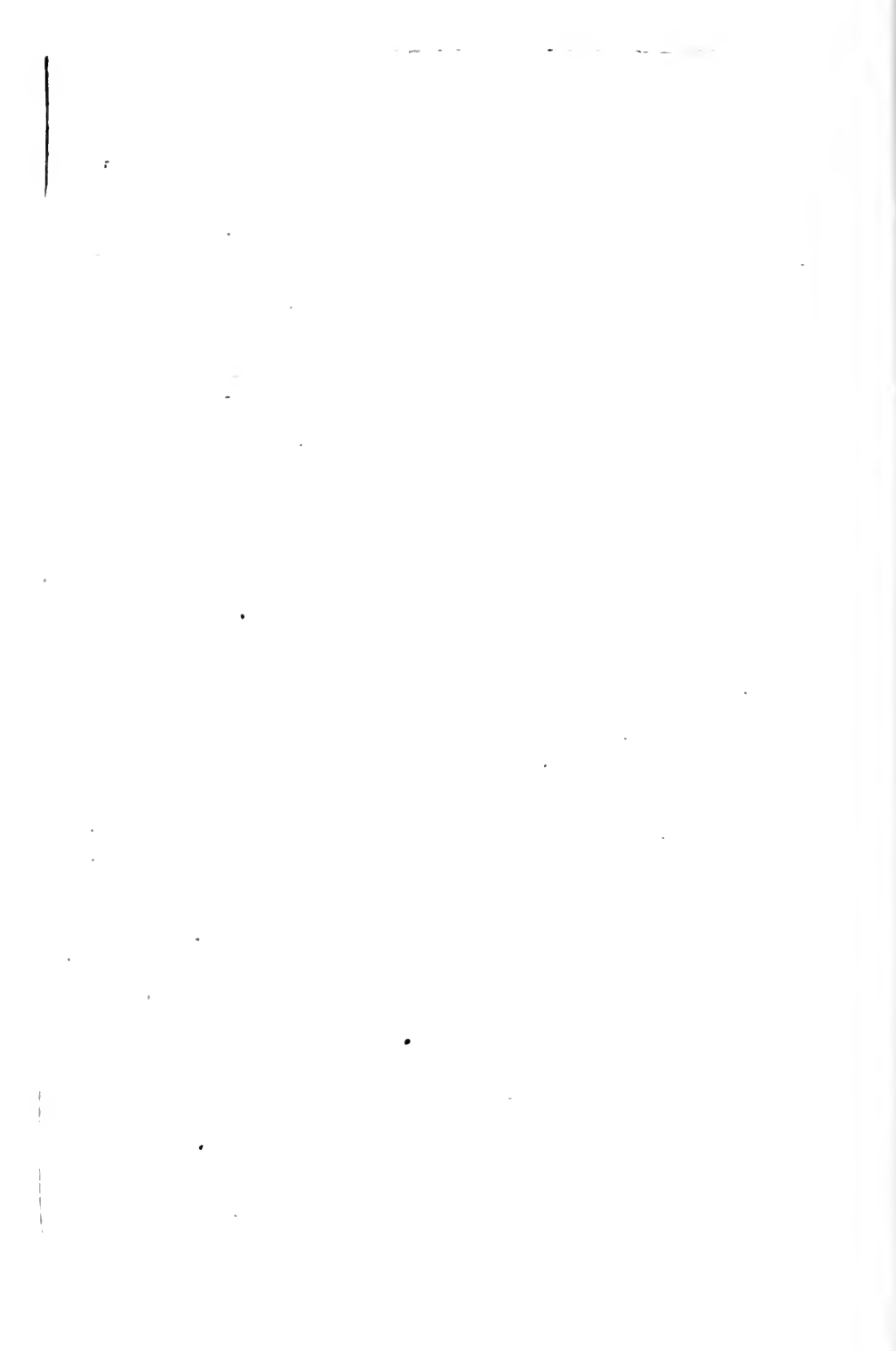
*Ens, tumidus, tenuis; fulsi. cecidi, resiliui;
Dives, inops, ingens; sorie, dolore, fide.*





As Man, aspiring, penitent;
I stood, I fell, I ris';
Most rich, most poore, most eminent;
In state, through woe, to Bliss.



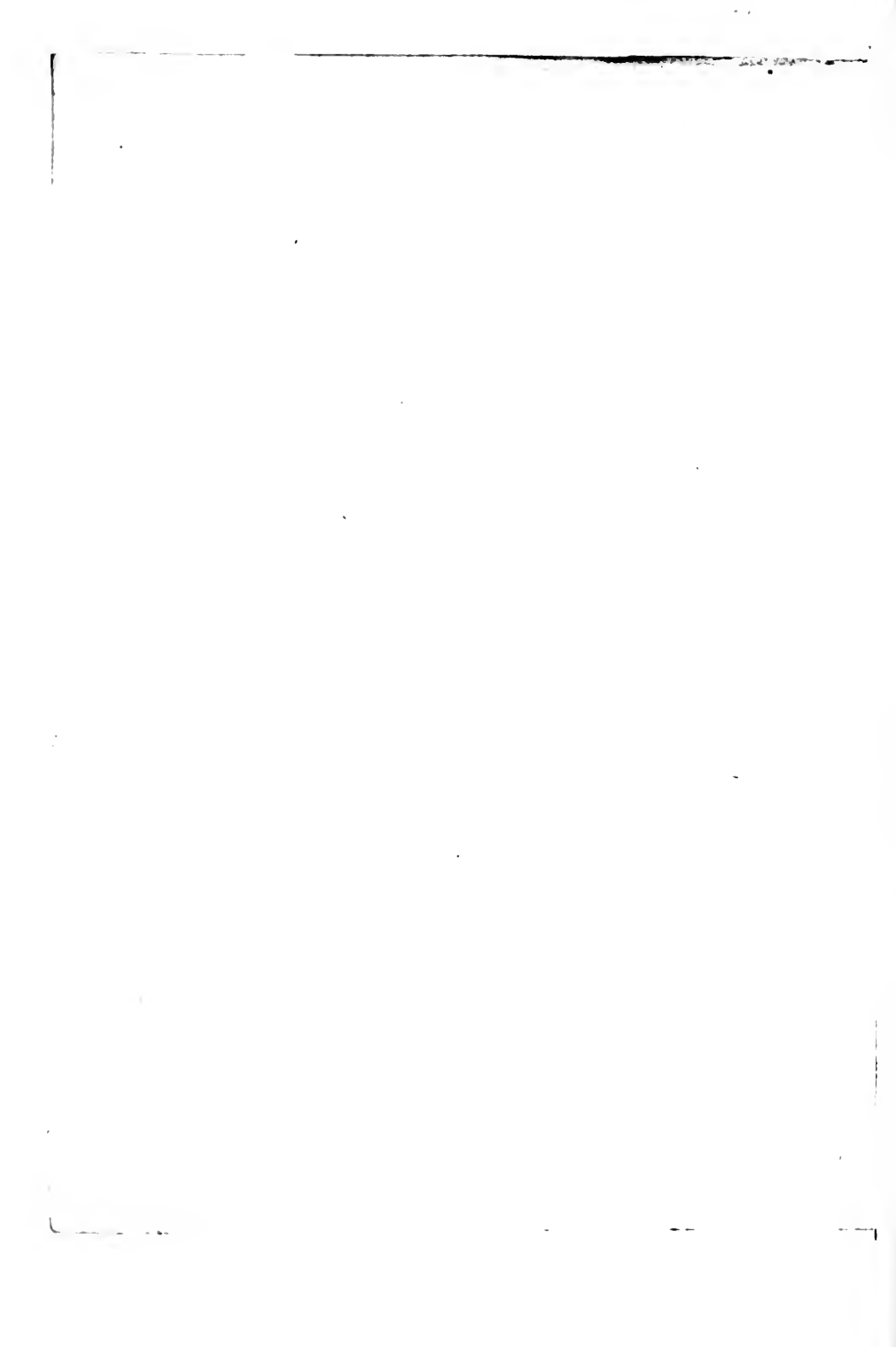


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 (Pres. his marginal notes 104
 slightly cut out)

Chas. S. Smith

25. September

26. 10. 1913



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